

# Moody

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## MONTHLY



AUGUST  
1942

# SCHOOLS

Continued on page 709

## The War and Your Boy's Schooling

"How does the war change my plans for my boy's education?"

This is a question you are asking if you are a parent of a boy of junior or senior high school age. Talk with the leaders in education, the government, the church, and here is what you will probably conclude:

1. This may be a long war, perhaps three to five years, with the problems of peace almost as disrupting as war in its effect on education.

2. Boys now twelve to eighteen years of age may have little opportunity for college education of the type we have prized. Soon after graduation from secondary school either they will be in the armed services or they will be in college on accelerated schedules specializing in scientific studies for particular war work.

3. Only in an independent boarding school can a boy find many of the cultural values that he would have found in

his liberal arts college before the war.

4. While high school work is necessarily interrupted by war demands and classes crowded, the private school continues to emphasize thorough, conscientious academic work.

5. The boarding school still gives sound basic training in mathematics, languages, and science, all of which we are emphatically told by Army and Navy officers, are very much needed by officer candidates.

6. Last but not least, now, more than ever, a boy needs the character-building influences of a Christian school of Stony Brook's type.



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*A Stony Brook catalogue and the bulletin, Stony Brook Education in Wartime, on request.*

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# Moody MONTHLY

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

ERNEST D. CHRISTIE  
Publication Manager

WILL H. HOUGHTON  
Editor

HAROLD L. LUNDQUIST  
Associate Editor

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August, 1942



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# Editorial Notes . . . —

A dear friend of this writer is a lay member of the First Baptist Church, Nashville, Tenn., of which Dr. W. F.

## A Great Plan

Powell is pastor. Without waiting to ask his permission, but withholding his name, we should like to quote a paragraph from his letter because we believe there is a challenge here which might well be accepted by churches of all denominations all over our land.

"We have recently instituted an interesting, and I believe a very fine, thing in our local church here. Under the leadership of our pastor, a large number of the members of the church have agreed to take some fifteen-minute period during the day or night for prayer. We have about six hundred members who are in on this program, and this means that during the entire twenty-four hours every day some members of our church are in prayer for the work of the church, for members who are in the armed services, and for the glory of God, whatever it might be, in the working out of the world's conditions."

Americans are not quite as optimistic now concerning the war as they were a month ago, but still there are many who feel that in spite of everything we can't lose, and that automatically victory will come in a few weeks. This conclusion is not based on facts. The facts are that we have lost everywhere and we face a desperate situation. This is not calamity howling, neither is it the wishful thinking to be met in so many directions.

We need bonds and ships and planes and men. But we need prayer before and beyond anything else. We need to give more time as individual believers to the practice of prayer, and, in addition, we need to gather regularly for the privilege of united prayer.

It would be not only splendid but significant if other churches followed the example set by this church and pastor.

## V

The writer of Ecclesiastes says many strange things, but none of them more difficult for the average man to accept

## Increased Knowledge

than, "He that increaseth knowledge increaseth sorrow" (1:18). But perhaps one aspect of his statement is clearer today than ten years ago. For decades civilization has boasted in its increased knowledge, but now the best of that "knowledge" is used destructively. Surely as we survey the plight into which the nations have

plunged, we recognize it is much worshiped "knowledge" which makes the plight horrible.

If you must live in war days, would you rather live now or in the time of the Indian wars? The answer is not needed. In other wars there were places of escape. Even a few miles from the scene of battle comparative safety could be found. But in this war, thanks to knowledge, the plane has abolished space and every home on earth is within reach of the enemy. Certainly we can see one way in which "he that increaseth knowledge increaseth sorrow."

## V

An old friend of the work Moody established in Chicago has sent us a clipping from an old (unnamed) English newspaper. Its content is so

## Parker and Moody

good it should be preserved, so we here and now preserve it by reproduction.

"Rev. Dr. Parker, at the close of his sermon at the City Temple on Sunday morning, said that in the death of Mr. Moody the Christian ministry had suffered a severe loss. There was a time when he (Dr. Parker) was slightly disinclined to have much commerce or communion with Mr. Moody, because he feared he was a man with only one set of sympathies, but when he met him in his own house in America that feeling was instantly and completely dissipated. He found he was a big man—a man of wide views and wide sympathies. . . . He spoke right out of his heart, and grammar had sometimes to take care of itself. . . . It was the gospel, however, that Mr. Moody preached—a living, comprehensive, divine, everlasting gospel. What is that gospel but a great welcome to the human heart, to come to the living Christ and receive the conditions of pardon and growth and happy design? Visiting Mr. Moody's great school—almost a university in outline—he thanked God for the man and his service. . . . Finally Dr. Parker said: 'May God raise up many men like Mr. Moody—strong, simple, unselfish men, who will teach us how to make the best of our time, and how to be ready for the coming of the Lord.'"

## V

In all the vocabulary of Scripture the most unpopular word with the bulk of mankind is the little word "sin." Man is ready to admit mistake, error, weakness, but he will not confess sin and acknowledge he is a sinner. And yet God can do nothing for

## An Unpopular Word

an individual until such admission is made.

There's a strange quirk in human nature. If a writer of fiction lambastes us, we think he's a genius—it's realism. Sinclair Lewis can write *Main Street* and its citizens chuckle and admire. George Bernard Shaw and other British lecturers can pan America (not the association of nations now in mind) and crowds of Americans will pay for the privilege of being pilloried and ridiculed. The iconoclast is a hero and the more biting his cynicism the more he's applauded.

But let some preacher say, "God says you are a sinner," and someone in his audience will mutter, "Listen to the old mossback. I wish I had not dropped that nickel in the collection."

Apparently we are to have a new thing in our world. The intellectual and his shadow, the modern theologian, have made a great discovery. Man, after all, is a sinner! What amazing perception! The war is making them "rethink" (!) their positions. "There's something wrong with the world. There haven't been any visitors from Venus or Mars. I have it: Man is at fault. He's a sinner."

It doesn't take any rethinking to reach that conclusion. Just straight thinking. And sense enough to accept what God has said. Man has sinned. Sin is real, but thank God salvation is also real and the sinner can be saved by the Saviour. That truth is as old as humanity, but it is fresh and new as tomorrow's dew.

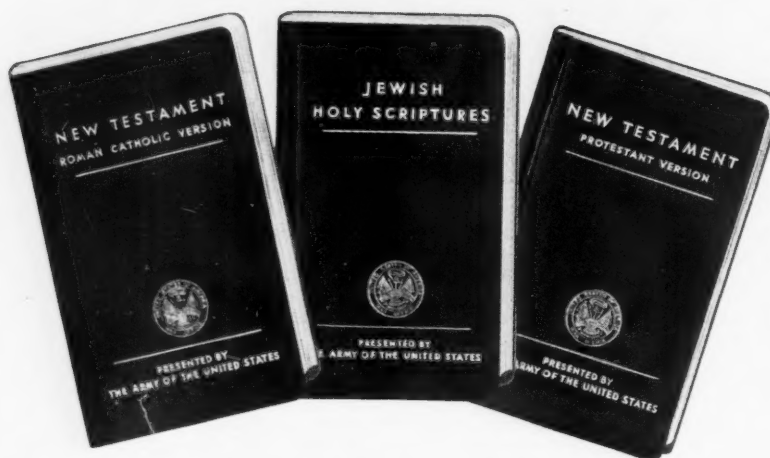
## V

Serious-minded Americans, whether Christian or not, will rejoice in the fact that the government through the War

## The Scriptures and the Men in Service

Department has taken definite steps to make the Scriptures available to the personnel of the Army of the United States. Surely all sane men understand that the Scriptures make for decency and rectitude.

We have before us as we write three copies of the Scriptures printed by the government and arranged for Protestant, Catholic, and Jew. The volumes are brown and small—uniform in size and appearance. The Protestants are given the King James Version of the New Testament without comment or introduction. The Jewish volume (in English, of course) is also without comment other than an occasional heading and a half page preface of suggested readings. The Catholic volume has a subtitle, "My Daily Reading from the Four Gospels and the



New Testament. Gospels unified. Epistles unified." The new revision of the Chalonier-Rheims version is used. The arrangement is by way of selected daily readings, and there is a very good foreword of seven and a half pages.

We are under the impression that the suggestion for these volumes came from the Chief of Chaplains, Brig. Gen. William R. Arnold. It is not important who suggested the plan, but the idea is splendid and well executed. The War Department is to be commended on agreeing to furnish free all required by the soldiers.

There are three quotations we would like to make from these volumes. In each of the three books on the flyleaf, the following from our President appears: "To the Members of the Army:

"As Commander-in-Chief I take pleasure in commending the reading of the Bible to all who serve in the armed forces of the United States. Throughout the centuries men of many faiths and diverse origins have found in the Sacred Book words of wisdom, counsel and inspiration. It is a fountain of strength and now, as always, an aid in attaining the highest aspirations of the human soul."

On the last page the Chief of Chaplains is heard in this statement:

"This copy of the Scriptures should initiate and promote a warm friendship between you and your chaplain. He has studied the Word of God for years and uses it daily for his own strength and comfort, and for the instruction of others. His love for the Scriptures makes him your friend and guide. When he counsels you he speaks with the knowledge and charity found in this little volume. A soldier who knows the Word of God and honestly tries to observe His laws is a man of power and influence among his fellows and exalts his military service to the high level of religious faith, courage and loyalty."

We have only two other comments. While commending the Jewish volume, we cannot help but say we wish the compilers had seen fit to include Isaiah 53. However, they have skipped from chapter 42 to 55. This was their right, of course, but we cannot help the wish.

The writer must confess to a real thrill as he read on a flyleaf page of the Catholic Scripture this verse set by itself and

almost filling the page:

*"Many other signs also Jesus worked in the sight of His disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His Name."*  
John 20:30

May God bless those who are responsible for thus giving the Scriptures to our boys, and may God use these little volumes for the saving of souls, the forming of character, and the remaking of the nation.

There is in our mail a letter too good to keep. From time to time (generally once a year) we have made appeals for funds to send the MONTHLY to missionaries on the field, just as in another editorial we make appeal for the reading rooms in military situations. Let this letter be a "thank you" to the loyal friends who have made these magazine gifts possible.

From a missionary in West Africa it comes, it starts, "Dear Friends," and says: "Through the gifts of your missionary subscription fund, the MOODY MONTHLY has been sent to me for many years. Besides expressing to you my thanks for this continuous reminder of your remembrance of former students and effort to aid them in whatever corner of the world they may be serving, I thought perhaps you would be interested to know in what further uses the magazine serves.

"For twelve years, or more, I have been editing a little missionary magazine in the vernacular. And so while reading the MOODY MONTHLY for my own pleasure and profit, I also keep in mind the needs of our people and mark paragraphs which lend themselves to translation. As this little magazine serves all our evangelists and teachers, frequently sermon outlines and illustrations find their way into its pages. In little chapels throughout the country there gather each Sunday almost 120,000 people who are ministered to by native evangelists who read this vernacular journal.

"At five o'clock each Sunday afternoon we missionaries meet for a vesper service in English. As a rule, one of us reads a sermon, and not infrequently one or another of us reads an article from the MOODY MONTHLY.

"In our mission (the Presbyterian Church, U.S.A.) we follow the uniform Sunday school lessons, but exactly a year later than their date. This arrangement enables us, when we have finished with the magazines, to pass them on to our native pastors and licentiates who are taught English in our theological seminary. Not only do these men study the Sunday school lessons in the MONTHLY, but they also read the other articles.

"I trust it may be a source of real satisfaction and encouragement to those who make these subscriptions to missionaries possible, to realize how far-reaching the influence of one magazine may be. There are no 'bound copies' on our shelves. On the contrary, each copy is released to carry its influence on and on.

"Please accept our thanks, and be assured of our constant appreciation."

V

One hundred and fifty years ago the twenty-ninth of this month Charles G. Finney, the great revivalist, was born.

**Charles G. Finney**

In such a day as ours it will be profitable to see God at work in and through an individual life, so we present to you in this issue a splendid article on Finney by that prince of modern biographical writers, Dr. Richard Ellsworth Day.

V

We have asked Dr. A. C. Gaebelein to write a series of articles on this subject. Next year, 1943, brings the centenary of Scofield's birth, so it is appropriate that such a story should now appear. Dr. Gaebelein is the logical person to write such a story, for he is the only surviving member of the original group of consulting editors.

**The Story of the Scofield Reference Bible**

Some people do not like the Scofield Reference Bible and they are entitled to their opinion, but few would deny that these notes have encouraged popular Bible study in a manner not equaled by any other work. The publisher says that today nearly two million copies have been sold. That fact makes some folk admire and be glad, but it also makes some others envious and mad.

The series will start in October. Why not send your friends the MONTHLY at the special introductory rate of eight months for one dollar?

V

Grateful letters from chaplains and their men show that the regular month by month visit of this periodical is very welcome. Through the gifts of friends nearly three thousand reading rooms and day rooms now receive the MOODY MONTHLY, but there are other recreational centers for servicemen where it should be placed. Your contribution to that end will be gratefully acknowledged.

**The Army Camp Subscriptions**



Photograph of an oil painting of Finney in the outer office of the president of Oberlin College. This forms the book jacket and frontispiece of Dr. Day's new book, *Man of Like Passions*. It was painted by F. R. Spencer, of New York, in the year 1834. Finney at that time was forty-two years of age. The study was made of him as he sat waiting in Chatham Street Theater to deliver his revival lecture. "There was something exalted about the man [Day's book reads]. As he sat waiting to speak, he looked like a prophet, like young Isaiah."



years ago, Charles Grandison Finney was born.

The colors lying about in the memorabilia of this man must not be used to make pretty splashes, so far as this study is concerned. The purpose herein must be kept very simple. We are to contemplate an ancient Theophany, and, like Habakkuk, in our thirst for a similar glory in our day, not rest content until we can say, "There was the hiding of his power" (Hab. 3:4).

When one gets eyes to see, there lies the life of Finney in two distinct eras of forty years each. The first forty (1792-1832) brought him to his kingdom, and the second forty (1832-1872) brought his kingdom to him. Moreover, God added to his days an halcyon Indian summer of three years more. But what seest thou uppermost whereof we must speak concerning this man? What but this—"A conventional man, using conventional means, is God's conventional method of bringing a fresh impulse toward heaven."

Thus one of Finney's favorite texts becomes the mirror of the man himself, and the explanation of his exploits under God. "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit" (James 5:17, 18).

# Man of Like Passions\*

A Sesquicentennial Study of  
Charles Grandison Finney

By Rev. Richard Ellsworth Day, D. D.

*Elias was a man subject to like passions as we are.*—James 5:17.

IT is a fruitful practice to anticipate the approach of the anniversaries of Great Hearts of the Christian faith, and fashion them into memorials in the hope that the children may ask,

"What mean ye by these stones?" If the answer is carefully supplied, it will bring a fresh impulse toward heaven. That is why in 1942 we are looking toward the little Connecticut village of Warren, on the north base of "the Above All Mountains, elevation 1456 feet." For there, August 29, 1792, one hundred and fifty

IF WE WERE TO DIVIDE THIS TEXT after the fashion of the "men in broad brims" who lived in the backyard of Finney's day, it would run something like this:

My brethren, thou art called upon—  
(1) To observe herein an ordinary fellow, one indeed after thine own fashion. His refinements were of no special interest, and often the same company of swine that trouble thee did grunt through his rose garden. "Elias was a man of like passions."

But (2) thou art to observe that this common fellow had the uncommon good sense to use God's appointed means. "He prayed earnestly," and thus negatived his first Adam.

\*Delivered at the Northern Baptist Convention, Cleveland, Ohio, May, 1942.



And (3) be pleased to see how by his prayer, his like passions were so modified that it was consistent for God to hear his prayer—"the heaven gave rain."

Moreover, and supremely, (4) rejoice in the April wonder of it all, and apply it to thine own encouragement, "the earth brought forth her fruit."

IT IS NOT HARD TO SUSTAIN that the exploits in Finney's life which established his claim for a high place in Christian thinking were "done" when he was a Barak in buckskins, fresh from the Pioneer Rack; and more to the point, it was particularly the nine year period at the close of his Salad Days, 1824 to 1832, that gave him immortality. To be sure, during these nine years he himself was being transformed into a Christian statesman that memorialists can't get out of their minds. The man following 1832, by reason of his solid attainments, held the prestige which he gained. But that exalted estimate came to him while he was conspicuously in his "like passion" interval.



Dr. Day is a clergyman and author. His best known books are *The Next Great Awakening*; *The Shadow of the Broad Brim*; *Bush Aglow*; *Filled with the Spirit*. His latest volume, *Man of Like Passions*, of which this article is a part, will soon be off the press.

★

Oh, he was a man's man during his entire life in his six-foot-two body, like Apollo's, through axe swinging at pioneer forests and deer hunting in stony creek forests. And what a way he had with the ladies! Did not wedding bells ring in his life three times? The last occasion was in his seventy-second year, "when he married a lady who survived him thirty-two years."

But in those significant years, 1824-1832, wherein he set the world on fire, he

was such a preacher, in his own words, whose only hope was, in view of his lack of training, "to go into new settlements and preach in barns and groves as best he could . . . Accordingly, I took a commission for six months from a female missionary society [to give him prestige, sic!] and began my labors at Evan's Mills" (*Autobiography*, p. 61).

The purpose of this thumb-nail sketch precludes the views of "his high noon and evening glory," which came in the second forty years of his life, and the closing three. We therefore shelve these last forty-three years of his life story and view the first forty, that period in which Raw Pilgrim turned his world upside down, and moved about like Sir Artegal's iron man Talus, smashing down with a giant flail the very gates of hell.

And we still further limit our interest in his first forty years to that phenomenon which gives him a claim in history, namely, revivals of religion. Herein is the high reward of sesquicentennial study. To every one who yearns for another great awakening, the answer is supplied by Mr. Like Passions praying, heaven responding, and earth coming to another springtime.

dispensable. He had no patience with those of his contemporaries (whose descendants are found in many modern churches) who were "opposed to revivals" and said, "Mass evangelism is gone!"

"What would such put in place of revivals?" he asked. "Such must feel advanced above God, for in the Old and New Testaments God never dealt with His people in any other way."

"Such persons say, 'A continuous process in the church will do it?' It never worked and never will. Without revivals Christians sleep a greater part of the time; once in a while wake up, rub their eyes, vociferate loudly; then go to sleep again. Even missions cannot make progress without revivals. The attempt is made to do it by education and other cautious improvements [italics mine], but it cannot be done that way."

And here was his homespun philosophy on the point: "God has found it necessary to take advantage of the excitability there is in mankind to produce powerful excitements among them, before He can lead them to obey. Excited feeling is not religion . . . but it does raise those counter feelings and desires necessary to break the power of carnal desire and leave the soul free to obey God."



OUR INVESTIGATION AND HEART-felt inquiry is further simplified by the fortunate circumstance that the essence of Finney's secret is found in the first seven chapters of *Revival Lectures*. The pearl of great price for revival-hungry men is right there. All the remaining twenty-two chapters are worthy of a prayerful study; but if your life is in a French clock tempo, you will find what you want in the first seven. Was not the big diamond discovered in a matrix no larger than a wheelbarrow?

*Revival Lectures* were delivered in Chatham Street Theater, New York, in the fall and winter of 1834-35. Finney had just returned from a vacation on the Mediterranean to regain his health, and on his return he was shocked by the fallen state of Christianity. The lectures were reported by a man who "never knew shorthand," and the lectures were never even rewritten by Finney for subsequent editions! He just let it go at that!

It is not my purpose to view a college president who was able to and did have repeated revivals in his student body, and administered knowledge in a zone of faith. How much our age needs a repetition of that sort of thing! All this and much else must be by-passed so that we may again review Finney's trinity of revival wisdom—*The Power of Revivals*, *The Nature of Revivals*, and *The Price of Revivals*.

#### I. The Power of Revivals

Finney held that revivals were in-

"Even Christians need revivals of religion to break the power of sin and the world over them . . . Thereupon God uses renewed Christians to move the world of sinners. Isn't that what David said? 'Renew a right spirit within me . . . and sinners shall be converted' (Ps. 51: 10, 13). When Christians are finally aroused, harlots and drunkards and infidels are awakened and converted. The worst among human beings are softened and reclaimed and made to appear as lovely specimens of holiness."

As a matter of fact, the Church will do no real good without revivals of religion. "Build a splendid new house of worship, line its seats with damask, get an unconverted musical setup, make a big show. No good comes of it! Unless Christians themselves are revived, the world will laugh at the Church."

#### II. The Nature of Revivals

FINNEY'S WHOLE PHILOSOPHY as to the nature of revivals is so limp that one remembers it almost without effort upon reading those first seven chapters of *Revival Lectures*.

What is a revival? Here is his simplest statement: "A revival is a renewal of first love among Christians, and the awakening and conversion of sinners."

This definition will be a "rock-in-the-shoe" to the brethren of the Tweedle Dee School, those meticulous souls who say, "A revival is a movement in the church." Why clutter the mind with such puff-ball discriminations? Stop feeling em-

barrassed if to date it has been too subtle for you. Forget it! It is the same thing in a church or out of it. Hear Finney: "A revival in a community is the rousing, quickening and reclaiming of the more or less backslidden church, and the consequent more or less general awakening of all classes, insuring attention to the things of God."

But he emphasized with verbal red ink that a revival in the world was always conditioned upon a revival in the church. The renewal of the image of Christ Jesus in Christians was God's natural, and so far as we know, God's exclusive means for the conviction and conversion of sinners. The first powerful action upon lost men was "the looks, the earnestness, and the daily deportment among Christians."

"If Christians have deep feeling on religion, they will produce deep feeling wherever they go—and conversely!"

"See that impenitent man there, who has a pious wife? Her very looks, her tenderness, her solemn compassionate dignity, softened and molded into the image of Christ, are a sermon to him all the time. He has to turn his mind away, because it is such a reproach."

(On the other hand)

"I knew an individual once who was



Osmanson Photo

very anxious, but one day I was grieved to find her convictions seemed to be all gone. She had spent an afternoon with some Christians who were cold, light, and trifling."

AND HE INSISTED, TO THE DISMAY of some of his contemporaries, that "a revival is *not* a miracle!" He was frankly amused by people who interceded for hours that God would "send a revival down." He would likewise laugh at their children today who paralyze effort by repeating, "You can't get a revival up; you have to pray it down." He would say to all such today, "Listen, that's an old rusty heresy I first met among the saw logs at Duncans' Mills. The truth is you absolutely can get a revival up. That's the only way they come. A revival is not a miracle; a revival is the work of man, nothing else!"

A revival is not a miracle, he insisted, any more than sowing and reaping are miracles. "A miracle is generally defined to be an interference, or setting aside, or suspending of the laws of nature . . . something *above* the laws of nature."

"Oh, no! A revival is the work of man, just that. It is produced simply and entirely by Christians obeying the will of God, and rightly using God's laws, exactly as in producing a crop of grain. The production of a crop is assuredly dependent on the blessing of God; but it is not a miracle in the sense that it sets aside the laws of nature. Likewise, a revival is just as much the result of using appropriate means as a crop is the result

of using appropriate means.

"Yet to this day, people act as if the promoting of a revival has something peculiar about it, and not to be judged by the ordinary rules of cause and effect. *Would you entreat God to get willing to save a man?* Of course not! Just so soon as any man, anywhere, repents and takes Christ Jesus as Saviour, God saves him without further to-do. And revivals are to be promoted by Christians any time, anywhere, when they use the means God has appointed."

REMEMBER REVIVALS ARE THE WORK of men. You of the pray-it-down persuasion, suppose you go out among farmers and tell them, 'God is sovereign and will give you a crop only when it pleases Him. For you to plow and plant is very wrong. It takes the work out of the hands of God.' If the farmers believed you, they would starve the world to death. But farmers can't be fooled, as some in the church are, with the result that generation after generation goes down to hell. No doctrine is more dangerous to the prosperity of the church than that revivals are inscrutable miracles, and nothing is more absurd. Religion is the work of man.

"And because revivals are as much subject to law as crops, revivals need not be capricious in their time of appearing any more than crops are. Once it was supposed you could have a revival every fifteen years. Then the time got shortened to five years. But a certain minister got so worried over the five year

plan, that the next year after he had had a revival in his church he spent a Saturday night penciling out a table as to how many adults in his community would lodge in hell under the five year plan. This table he presented Sunday morning with horrible concern. Naturally he did not expect a revival. He had four years to go. But forty heads of families were saved in that service, a powerful revival followed and—his five year theory exploded!"

### III. The Price of Revivals

THIS CLIMACTIC THESIS OF FINNEY's beliefs is simply: "Man has a part to perform in bringing a new impulse toward heaven. When man performs his part, God will perform His."

Now, what is this part?

"Well, it isn't prayer!"

If you recover from the shock of that wholesome bit of heresy, you will be prepared to listen to Finney's common sense. Somewhere along the line since Finney has gone home to be with Christ, the descendants of Cornelius have fallen down at his feet and cried, "He prayed down revivals." Finney's *Revival Lectures* would take up all such persons and say, "Stand up! I myself also am a man. *I never did pray down revivals!*"

"But," you say, "didn't Elias pray?"

Yes, he did. But Elias' prayers were more concerned about Elias' like passions than they were with dust bowls or rainstorms. You can see that with half an eye if you reread the previous verse:

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**S**EVENTEEN years ago, when the forests of Ecuador were being made ready to receive another victim of typhus fever, nobody in the mission compound dreamed that Ray Edman, even if he should be snatched from death against one hundred to one odds, ever would be a college president.

Next January the former missionary and preacher begins his third year as official president of Wheaton College, world's largest conservative Christian academic center.

Not many, even of the 1,100 students and 3,000 alumni, know the chapters of faith and miracle that tell the story of President V. Raymond Edman's service for Christ. They know him as a humble man of God, holding great and deep convictions. The college knows him as a man of trust and strength, and when on his forty-first birthday he was inaugurated to the presidency, they made it a banner day by breaking ground for a new \$150,000 building.

**J**UST AFTER THE TURN of the century, Victor Raymond Edman was born in Chicago, the second in a family of six children. When he was less than two years old, his father transplanted his business to Chicago Heights, where the youngster, with his brothers and sisters, later attended public school and high school. He went out for track, played football and basketball, became editor of the high school annual, and president of the senior class of fifty students. Scholastically, he finished in the upper bracket.

During high school days he came to know Christ. In May, 1918, a few weeks before senior commencement exercises, the senior president went to the altar in a local union campaign. For several nights he had heard an evangelist, an able Bible expositor. Young Edman had read his Bible for some years and had received good religious instruction at home and in church. He now felt it was time for a definite stand. He went to the altar in response to the speaker's invitation, and gave his heart to Christ. Later a number of his classmates came to the meetings and found salvation. Together they formed a testimony band to young people in their circle of friends.

Once high school days were over, Edman enlisted in July, 1918, as a volunteer in the regular army. After the training discipline at Camp Meade, Allentown, Pa., he sailed early in September with replacement troops. They arrived in Brest,

France, where he was attached to Camp Hospital 70 of the 39th division; and then transferred to the medical detachment of the 28th infantry, 1st division. Edman served with the 28th infantry in France and Germany, and returned after the Armistice by way of Belgium. He had fought side by side with veterans of fifteen to twenty years' experience.

**H**OME LONG ENOUGH TO GET CIVILIAN CLOTHES, Edman enrolled at the University of Illinois in the college of liberal arts to study romance languages. There he was active in witnessing for Christ and working on the yearbook staff and the *Daily Illini*.

In the intervening years he had held true to his faith in God, but had not made much progress in personal devotion. In the summer of 1921, however, he attended a young people's conference at Cedar Lake, Ind. The speaker was the late Paul Rader, dynamic crusader for the Christian and Missionary Alliance. Rader's text one night was from Proverbs: "Where there is no vision the people perish." He gave a spirited call for missionary volunteers.

The Spirit of God made Edman uncomfortable. He had been struggling with the conviction that God wanted him for full-time work. It was to South America that he felt the impulse to go, in the cause of missions.

Edman decided to settle it that night. He dedicated himself in complete surrender to preparation for God's work.

That summer Rader asked him to teach Spanish at the Missionary Training Institute at Nyack, N.Y., of which he was then president. Meanwhile, Edman was offered the managing editorship of the yearbook at University of Illinois, a financial proposition which would have enabled him to complete college work without difficulty. He interpreted the invitation, however, as interfering with his first line of Christian duty. In the fall of 1921 he went to Nyack and there taught Spanish and studied the Bible.

That fall, in Boston, Edman met two persons destined to become lifelong influences. He had gone to the Park Street Church for the Alliance convention. In the young people's meeting, he met the pianist, Edith Olson. Two years later she became Mrs. Edman.

The other acquaintance was the Rev. E. Joseph Evans, for many years New England district superintendent for the Alliance and later a Baptist preacher, whom Edman met the day after the conference. Evans, now a re-

tired clergyman, was destined to become Edman's spiritual father. They met often in the early years, and their friendship continues.

**T**HE YEARS OF PREPARATION WERE NOT EASY. During the summer of 1922, Edman attended Columbia University. He had set his course to walk with God and to obey Him, despite whatever hardships might be thrust upon him by God. He learned the first steps in the life of faith, and the glorious realities of answers to prayer and of divine providences in the life of a human being. One day he had only fare enough to return to Boston. He arrived there on a Saturday night with a dime and a nickel in his pocket. He invested one-third of his finances in a telephone call to the Evans' home. The dime he spent for carfare.

It was on the way to the Evans' home, while Edman was aboard the street car, that he lost himself utterly in a time of personal communion with God. It was one of those times when the Spirit spoke to his heart as plainly as if a messenger stood at his side. When he took his leave from the trolley, Edman was certain of two things. One of them was that he must finish his study at Boston University. The other was that the following year he must go to South America.

While attending Boston University, Edman made his home with Mr. Evans. It was like staying in a seminary of prophets. Evans was a product of the Welsh revival. He was a wrestler in prayer. When the nights were long, and the men could not sleep, they talked over the Word of God and then they went to prayer. They prayed until the gates of heaven opened and until their hearts burned within them.

Less than a week after he walked down the aisle for his sheepskin in June, 1923, Edman, then twenty-three, was on board a vessel for South America. That summer he took up his work among the Indians of Ecuador.

The following spring came Edith Olson to the foreign field. They were married June 24 and 25, in Ecuador. The civil ceremony took place in Ambato, and the following day, in Quito, H. G. Crisman, chairman of the mission, officiated at the church wedding.

**F**IRST DAYS OF MISSIONARY EFFORT were difficult. But soon the Edmans had gained the stride of their work among the Indians. Persevering prayer was followed by the power of God. Converts were made. Manifestations of heal-

★ DR. HENRY, formerly special instructor in Journalism at Wheaton College, is pastor of the Humboldt Park Baptist Church, and associate professor of Theology at Northern Baptist Seminary, Chicago, Illinois.



# ducator's Life

By REV. CARL F. H. HENRY, Th.D.

ing opened the door for wider testimony. The Spirit of God was at work.

In 1925, twelve thousand feet above sea level in the high Andes, where the Edmans were doing pioneer work, the Indians were perishing of a plague. On a Sunday morning, after Edman had been out visiting the Indians, he prepared for a small service at Riobamba. A miserable feeling seized him. Even in the warm sunshine, a chill mocked him. He sat down at the small folding organ and played, "Anywhere with Jesus I Can Safely Go." While his fingers moved over the keys, typhus fever struck him a staggering blow in the back of the head. He hobbled to a side room, near collapse.

Mrs. Edman took charge of the morning meeting. She herself was in poor health. Charles Raymond, their first-born, had arrived not many weeks before. The mother had little strength to minister to her dying husband.

When the American Bible Society's agent for western South America happened upon Edman a few days later, the latter had been delirious for several days. There was only one hope, the agent decided; that was to get Edman to the coast.

That morning the agent had met the traffic manager of the inland railroad which ran from the coast. He called him by telephone, a distance of 150 miles. The only available train was filled with perishable vegetables, to be transported to the coast the following day.

"This missionary is worth more than a whole carload of vegetables," persuaded the Bible secretary.

"Let me speak to the railroad men," came the answer. The order was given to unload everything that could be held for three days. The trains ran every other day.

Throughout the night the peons unloaded the car. They put in a folding cot. Then they carried Edman on board. The agent, George P. Simmonds, kept watch as the baggage car rumbled toward its destination, Guayaquil, on the coast, where an American doctor maintained the nearest hospital. Mrs. Edman came on the next train, the following Tuesday. She arrived to find her husband's condition so low that doctors gave him only a day to live. They had notified the Rev. William E. Reed, then chairman of the Christian and Missionary Alliance board in that district, to prepare the funeral service. A pine wood coffin had already been purchased. Mrs. Edman was without

dark clothes, and the hospital attendants assisted her as she dyed her wedding dress black.

AT NOON THE FOLLOWING DAY, Edman was still alive. In New England to this day some of the old prayer warriors tell the story of the Camp Hebron prayer meeting. A Bible conference was being held near Attleboro, Mass. One of the speakers had just finished, another was about to be introduced, on the very morning that physicians were fearing Edman's death. Forward to the platform walked Joseph Evans, Edman's spiritual father. "There is a call to prayer," he said. Then he told them that Edman lay at death's door in South America. He read the cable from the mission station requesting prayer.

The assembly went to its knees. There was a hushed silence over the camp ground. Then someone prayed. Others followed. Tears began to flow. The burden of intercession became heavy. An hour passed. Two hours. The conference was still in prayer.

Edman's doctor watched him with keen surveillance. The patient had been in bed for several weeks, with long lapses of

consciousness. There was a sudden rally.

"If he can hold on for twenty-four more hours, there will be hope," declared the doctor.

Two weeks later Edman had won the battle for recovery. Prayer had been heard; the warrior had been spared for the fight. He returned to his missionary effort in the power of a new confidence in God. Months of vigorous work followed.

IN THE SUMMER OF 1926, Edman was returned to the States because of poor health. He taught the following winter in the Boston Bible Training School. While in Boston, the second son, Roland, was born to the Edmans.

The call to the mission field was a persistent one. Back to Ecuador the family went in 1927, when Edman took charge of the Bible Institute of Ecuador, then in Guayaquil.

In August, 1928, Edman was compelled by weakened health to return again to the States. He was sent to Worcester, Mass., to shepherd a small flock. Here he remained seven years.

Along with pastoral duties, Edman felt led in the fall of 1929 to pursue graduate

(Continued on page 711)



Dr. Edman

# God Meant It

## for GOOD\*

By H. Clifford Bristow,  
Chaplain, Army of the United States,  
Fort Sheridan, Ill.

**D**R. F. B. Meyer used to say that if he had his preaching ministry to live over again he would preach more sermons of encouragement to God's people. Surely in such a day as this, whatever encouragement can be brought should not be withheld, for it is sorely needed. The Christian faith is basically optimistic because it views the changing scenes of experience in the light of the "unchangeable counsel" of the living God. Because with Him there is "no shadow of turning" we may indeed have "strong encouragement, who have fled for refuge to lay hold upon the hope set before us."

I would have you turn to two verses from the Word of God. Both are the testimony of men whom life had tested in many ways. Both affirm an unshakable confidence in God's good purposes. Both verses come hot out of the experience of the men who uttered them.

The first of these is found in Genesis 50:20. The patriarch Joseph stands before his brethren after the death of their father Jacob. These brethren, who had formerly hated their brother and sold him into Egyptian slavery, now feared that he would even the score with them. They said among themselves, "Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him." But there was no rancor nor ill-will in Joseph's heart. He had learned mercy and magnanimity from the God of grace whom he served. His answer to them was full of compassion, "Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good. . . . Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them." The words which I would emphasize particularly are these: "As for you, ye thought evil against me; but God meant it unto good."

And with that expression I would couple the familiar words of the apostle Paul found in Romans 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Paul, like Joseph, had often felt the evil intentions of others against him; he had suffered the lash; he had been stoned and left for dead; circumstances had seemed to oppose him; yet he had appreciated in all these things that the intention and purpose of God was only eventual good.

It is often with difficulty that we see God's goodness amid our tangled lives.

\*This message was delivered over station WMBI, Chicago.

So often the circumstances in which we find ourselves, and God's avowed purposes in us, seem at utter variance. Then too, the motives of men's acts and God's aims diverge. But the Scriptures declare, and with faith we must accept it, that all of God's providences concur for good; that all the events of this temporal world subserve the eternal interests of His people.

**N**OW IT IS EVIDENT that God can mean all things for good, because all things are under His sovereign control. Some people have a strange view of the nature of God. They think of Him as limited—limited by the laws of the physical universe, limited by the difficulty of the material with which He has to work, or even limited by man and his perverse, sinful will. They make the mistake of Ben-hadad and his Syrian hosts who thought that the God of the hills was not also God of the valleys. The ancient Persians made the same mistake when they thought of the universe as having two gods in it, Mazda and Ahriman, representing the Good and the Evil, who were ever striving for the mastery. The outcome was always in doubt. Such a dualistic view of the control of the universe is unthinkable. Although evil exists in the world, and Satan is ever so active, yet both he and the world-system which he represents is already defeated. God has not abdicated in his favor. God is still on His throne!

The Christian believes that however dark may be the way he treads, the providence of God is one, and leads on to the "perfect day." Stephen, in the seventh chapter of the Book of the Acts, tells us that "the patriarchs moved with envy, sold Joseph into Egypt: but God was with him." And the reality of God's presence was compensation enough for all that he had to bear. That fact meant that God was his ally, associated with him in an unbreakable alliance. Humanly friendless in the pit and in prison, "God with him" was the best friend of all. Joseph would rather suffer the shameful actions of his brethren against him, and undergo the darkness of the Egypt-

tian dungeon with God, than to have all the riches of earth without Him. Yes, and the Christian of today sings, "I'd rather have Jesus than anything else." Give me the fire of tribulation, only let Him walk with me in it! Let fall the rod of affliction; let the overflowing floods of trouble arise, if only He give me strength to meet them. No thorn-crown of hatred, no bitter herbs of bereavement, no cross of persecution, but are bearable and glorious if He forsake me not! His presence and providence compensate for every evil of this present world.

**G**OD must mean all things for good, because He is essential goodness. This is not the "best of all possible worlds," but God's purposes include that one day it shall be. The divine eye sees the end from the beginning, and in the case of those that love Him, that end is good. How wonderful is the exhibition of God's kindness toward us. His abundant provision for our physical well-being expresses His love. The earth, filled with color and beauty to delight the eye of man, announces His good will. Though the universe is marred by the sin of man, yet the goodness of God stands out in bold relief. In fact, the presence of sin in this world has only served to make His love more visible and vivid.

A striking example of good eventuating from the evil intentions of men is the cross of our Lord Jesus Christ. Peter spoke at Pentecost and thus summarized that scene so fresh in his memory, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Sin did its hateful worst in contriving His death, but God's love was the true victor. And the bitter waters of His sufferings were changed by divine power to become to us the sweet, living water of salvation. Experience, viewed incompletely with our limited faculties, seems often to be without rhyme or reason. But out of the tangle there must come harmony. If we believe God, we must be convinced that some-

day we shall see the great good which He meant for us, and toward which His providences irresistibly moved.

In fact, we need not wait for some future day of revelation, for the goodness of God's purposes in all things may be known by us here and now. Paul's statement in Romans 8:28 is sometimes misquoted by the omission of the opening words of the verse. He did not write, "All things work together for good," but rather, "And we know that all things work together for good." We must say it positively, "We know." It is an object of knowledge for the child of God. That knowledge is based upon the clear statements of the Word. It is confirmed a thousand times in the experiences of others whose faith and hope have been in God. And we may find unmistakable evidence of the fact in the course of our own lives. We may experience the ups and downs of changing fortune, one day on top of the wave, and the next in the trough. We may be elated by the glory of mountain sunlight, and then pass through the valley of gloom. But, if we love God and know His Son as our Saviour, our lives are proceeding directly toward God's mark.

Some people lack the assurance of their salvation. In practice they cast doubt upon the ability of God to keep them to the end. Our greatest problems are in reality small for God. The buoyancy of the ocean finds no more problem with the great battleship than it does with the seagull which floats upon its surface. We need but to ponder the greatness of our God to be able to affirm confidently, "We know that all things work together for good."

**W**HAT sort of good does God intend shall come out of the varied events of life? We can answer that He means that we shall experience present, temporal good. Afflictions are not eliminated for the Christian. God allows him to undergo afflictions, but they have not the power to destroy him. Trouble is not eliminated, but deliverance is provided! It sometimes seems to the casual observer that it is true that the wicked flourish "as the green bay tree." But the casual observer doesn't stay around long enough. There can be no permanent prosperity which leaves God out of account. God's will is evidently the physical as well as the spiritual prosperity of His people.

Joseph was a bankrupt when he arrived in Egypt, a slave without so much as a cloak for his back. However, it was not long before his position was second only to the king, as he wisely used the opportunities which God gave him. If we should cast up a balance sheet of Joseph's life we should have to write down on the side of evil: hated by his brethren, rejected, cast into a pit, sold as a slave, reported as dead, incited to sin, cast into a prison dungeon. It seemed that Joseph had gone too low ever to recover. But observe the good which eventuated within his lifetime: he was exalted by Pharaoh, given a high position and great riches, received a Gentile bride, was blessed with sons, was

able to preserve the life of his brethren, was reunited with his father, and received his father's dying blessing. No wonder he could say, "As for you, ye thought evil against me, but God meant it unto good!"

God, moreover, intends that eternal good shall come from our experiences here. I remember once reading a book which was entitled, "The Eternal Values." If I recollect rightly, my impression was that the individual who wrote it did not seem to have found them. But the Christian believes that there are such eternal values. They cannot now be seen in all their glorious transcendence, but the day of Christ will reveal them. It is in the crucible of life that the dross of sin and self is burned away, and the eternal is left.

**F**INALLY, I would ask, to whom does God mean all things for good? It is evident that the benefits came to Joseph, and not to his brethren who had conspired against him. Joseph was preferred and exalted by the power of God and not they. Paul's statement, "We know that all things work together for good," is qualified by the additional words, "to them that love God, to them who are the called according to his purpose." Only those who are God's can claim the promise. It is true that He loves all men in a sense, but He loves His own children in a special sense. Because God's grace and salvation are open to all, this is not partiality but righteousness. In other words, God's benefits and providences are in league with holiness of life, and while evil men may profit by His special blessing upon His own, they cannot profit in their evil way.

Oftentimes the promises of God's Word are misappropriated. We can only expect God's blessings if we receive His Son as our Saviour. In Romans 8:32, Paul writes, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" All things may be ours "with him." To expect the blessing of the Father and to spurn the Son, is to be presumptuous indeed. The promises are ours, if we are Christ's!

Someone might give me a check for one thousand dollars, and yet it might for several reasons be of no value whatever to me. It might be drawn on some bank which had failed; the signature might be forged; or the check might be made out to some other person, and I have no claim upon it. The born-again Christian can be sure that God's promises are backed by all the riches of glory, that His Word is authentic and reliable, and that the promises are made out to "as many as the Lord, our God, shall call."

Life is certainly lived most happily when we place our hand in God's hand. I remember seeing a cartoon by Dr. E. J. Pace. It pictured Moses reaching up and clasping the hand of God which stretched down from above. The illustration described Hebrews 11:27, which says of Moses (according to the literal rendering of Martin Luther's translation, which Dr. Pace gave), "He held on to Him whom he saw not, just as though he saw Him." That was indeed great faith, and that was the secret of Moses' power with God and men.

**W**HAT A PRIVILEGE in this hour to feel the encouragement of God's presence, and to believe in the co-operation and co-ordination of all things unto the good of His own. What is there to fear in all this world if Christ be ours and if God be for us? The battle is won before it is begun! No Red Sea billows can overwhelm us; no fire of persecution burn us; no weight of tribulation cause us to fall. No night of sorrow can cause us to stray; no Satanic adversary can defeat us. Ours is the victory through Christ, who "loved us and gave himself for us."

Do you have in your heart the peace and confidence that comes from knowing Jesus Christ? If I should ask you, "Do you love God?" you would perhaps respond, "Of course, everyone loves God!" But everyone does not love God, for to love Him means to love His Son, to love and accept His plan of salvation, to submit without reservation to His purposes. And so many are unwilling to do that. It is evident that the promise that "all things work together for good" cannot mean anything to you unless you love God and heed His call. Will you

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## *Cherith*

By Della Adams Leitner

*1 Kings 17:3-5*

Be still, my soul; confusion, strife abounds,  
The clamor of a warring world resounds.  
Yet through it comes a message I may hear  
If I dispel my thoughts of doubt and fear.  
If I but bid all vain desires to flee,  
God's call to Cherith then may come to me.

In that retreat my soul shall hear His voice,  
Be fed His bread and meat. I shall rejoice  
To sense His all-pervading, ceaseless care.  
No lack alarms for my supply is there.  
It comes in His own way to succor me;  
The raven's wings His chosen means may be.

By Cherith I shall wait nor be afraid;  
Alone with Him I shall not be dismayed.  
From there I shall go forth at His command  
To do the work I know for me He planned.  
My mission shall be clear. I gladly go  
To Cherith and await His will to know.



WE HEAR much today of the four freedoms cherished by our nation, freedom of speech, freedom to worship God according to one's conscience, freedom from want, and freedom from fear. These are things worth fighting for. But I wish to speak of four far more important freedoms offered to us in the gospel of Christ. They can be obtained by all who desire to receive them, if only they will believe on the Son of God, who loved us and died for our sins on the cross.

First, *freedom from guilt or condemnation.*

All who have not received Christ are under God's just condemnation, and doomed—unless they accept His offer of forgiveness through faith in Christ—to suffer His wrath in eternity. God has said: "Cursed is everyone that continueth not in all the things which are written in the book of the law to do them" (Gal. 3:10), and everyone who knows anything about the law of God knows that he has not continued "in all the things which are written in the book of the law to do them."

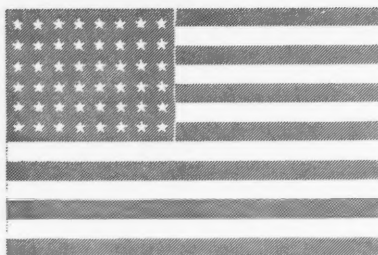
By His death upon the cross, Christ atoned for all the sins of all who believe on Him as their Saviour. Therefore God offers to forgive all men and women and children who receive the Son of God as their Saviour. He promises to forgive all who believe Christ suffered in their stead.

The sufferings of Christ upon the cross were not things which He deserved, but things which He bore for us, that through trust in Him we might obtain deliverance forever from condemnation, and have peace with God instead. Nor were the sufferings of Christ designed to be an example of how we should suffer. He suffered to atone for the guilt of others, the guilt of all who should thereafter believe on Him; a guilt that unless atoned for would send us to hell for eternity. All who trust Christ are no longer guilty of any sin in God's sight, for "there is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1).

The apostles emphasized the glorious offer of forgiveness in the gospel, and besought men to be reconciled to God by accepting it, and so have all faithful ministers down through the years.

THE SECOND FREEDOM FREELY OFFERED in the gospel is *freedom from the power of sin.*

Jesus said: "Whosoever committeth sin [or makes a practice of sin] is the servant of sin" (John 8:34). This is a bondage from which no man can free himself. But Christ died to purchase deliverance for all who will have it. Those who put their trust in Him as their Saviour are as truly delivered from bondage to sin as Israel was delivered from bondage in Egypt by God's mighty power. "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness" (Rom. 6:17, 18). The only way to render the sinful tendencies powerless to rule you is to put your faith in the Son of God who died to purchase



your freedom from that bondage. There is no other way.

THE THIRD FREEDOM FREELY OFFERED to us in the gospel is *freedom from the law*, as a means of salvation.

All men who have not received the Son of God as their Saviour are obligated to keep God's law in order to be saved. There are only two groups of men with respect to the law, those who are obligated to keep it perfectly in order to be saved, and those who have been delivered from this impossible task by the sacrifice of Christ. It is impossible to get to heaven by attempting to earn one's way there. The guilty shall never enter heaven, and all men who have not accepted Christ's atoning sacrifice on their behalf are guilty, for God says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10).

Those who put their trust in the atoning sacrifice of Christ are forever delivered from the hopeless task of trying to earn heaven by means of law-keeping, because Christ having satisfied all God's claims against us on the cross, has thereby purchased heaven for us, and delivered us forever from the necessity of law-keeping. The believer in Christ does not obey God's law in order to be saved, but because he is saved. His motive for obedience is gratitude, not slavish fear. Of

# FOUR

John 8:31, 32

"The only way to render the sinful tendencies powerless to rule you is to put your faith in the Son of God who died to purchase your freedom from that bondage."

course, this does not mean that the believer can live to suit himself. He is obligated to do what pleases Christ because of what the Saviour has done for him; but his law-keeping has nothing to do with purchasing salvation. This is what we mean when we say, "Christ is the end of the law for righteousness to everyone that believeth" (Rom. 10:4).

THE FOURTH FREEDOM FREELY OFFERED to us in the gospel is *freedom*

Acme Photo



Army chapel at Arlington Cantonment, one of the first of 500 chapels to be constructed in troop centers throughout the nation.

# FREEDOMS

By

REV. JOHN HESS McCOMB, D.D.



Dr. McComb is pastor of Broadway Presbyterian Church, New York, N.Y.

from fear of death.

I need not dwell on the universality of the fear of death. It is found everywhere. Only those driven to desperation or madness want to die, and even they shrink from death at the last moment, oftentimes. The thing that makes death dreadful is the dread of judgment to come. But Christ took upon Himself our

humanity "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15). Those who trust the Lord Jesus Christ need not fear death. It is to them but the means of entrance into a glorious heavenly home, to be with Christ and to await the coming of their believing loved ones who yet remain on earth.

**T**HE ONLY WAY TO OBTAIN these four priceless freedoms is through faith in the Christ of the Bible. There is salvation in no other name.

Religion that ignores or denies the necessity and efficacy of Christ's atoning sacrifice upon the cross is powerless to deliver from condemnation and guilt.

Education cannot deliver men and women from the power of sin. We Americans are spending millions in education, but it is not delivering boys and girls from the power of evil. Large sums are being spent for moral instruction, but these teachings do not make those who hear them free from the inborn tendency to do evil. Not long ago I was taken through a large state penitentiary. Many of the prisoners were high school graduates, and not a few held college degrees. There was quite a sprinkling of professional men there also. Education does not deliver from the power of sin. Only

Christ can do that. There is no freedom from sin apart from Him.

Nor does democracy make men truly free. A man may have freedom of speech, and freedom from want, and freedom from fear, and yet if he is still in bondage to the devil and under the law, of what avail are his political liberties? Absolutely none. None can release a man from slavery to sin, or from the hopeless task of trying to obtain salvation by law-keeping, but Jesus Christ.

Science cannot deliver men from the fear of death. Your physician cannot prevent death from overtaking you eventually, nor can he do anything for your soul. The pseudo-science that pretends to bring back spirits from the dead is the cruellest kind of imposture. Science cannot deliver you from the fear of death. Only Jesus Christ, who was crucified for your sins and rose again from the dead, can free you from terror with respect to the grave. Therefore the only wise thing to do is to receive Christ as your Saviour at once, and continue to trust and obey Him.

Then, those who have obtained these four glorious freedoms should show it in certain definite ways.

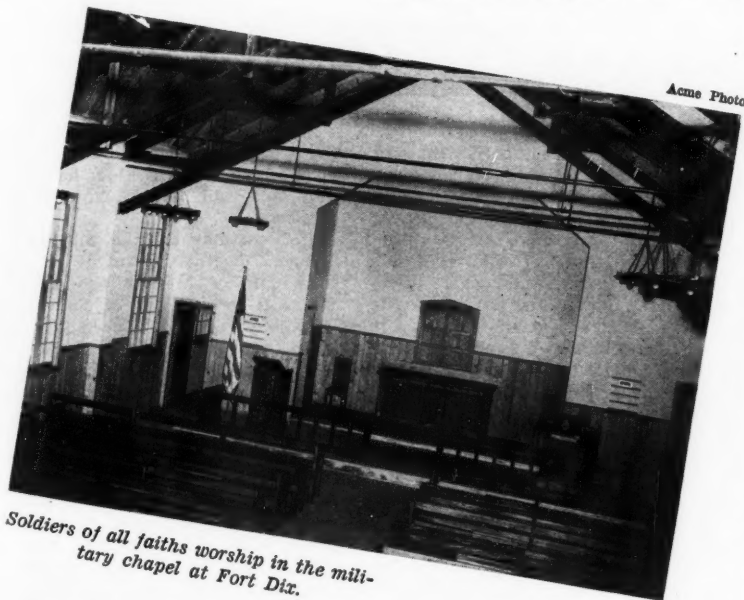
We should show that we have been freed from condemnation by praising God for it and by testifying of it. Paul never wearied of thanking God for His Son, who loved him and gave Himself for him. Every time we attend public worship; every time we sing a hymn about the atonement; every time we partake of the Lord's Supper; every time we give to the Lord's work, we are showing our gratitude to God for the forgiveness of sins.

We should show that we have been delivered from the power of sin by leading a holy life. Otherwise we cast grave doubts upon the reality of our salvation, for he that is born of God doth not commit sin, that is, does not make a practice of it. Therefore, we believers should give "all diligence, to add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (II Pet. 1: 5-7).

We should show that we have been delivered from bondage to the law by refusing ever again to be entangled by a yoke of bondage, that is, by refusing ever again to condition our salvation upon the observance of any law, or to admit that law-keeping has anything to do with our salvation.

Finally, we should show that we possess freedom from the fear of death by facing it bravely in the strength that Christ gives. There are few things so impressive to an unbeliever as courage on the part of a Christian in the face of death.

The four freedoms of the political idealist are highly desirable, but, for the Christian, the four great freedoms of the gospel take first place. I would rather have freedom from condemnation in the sight of Almighty God, freedom from bondage to sin, freedom from the law, and freedom from fear of death, than aught else.



Soldiers of all faiths worship in the military chapel at Fort Dix.

**T**HE apostle Paul was a prisoner on his way to Rome. Two weary years had been spent in a prison cell in Caesarea. In the quiet monotony of his cell, he had often listened to the sound of the storm and the crashing of the waves on the nearby Mediterranean. Now, still a prisoner, he was out upon the waters in a storm, the hell of waters, "where they howl and hiss and boil in endless torture," as Byron describes them.

A tempestuous wind called Euroclydon, a regular northeaster, a veritable typhoon, had struck. The ship ran before the wind for many days. The cargo was thrown overboard. Great chains were thrown around the hull to undergird it. But the record states: "Neither sun nor stars in many days appeared, and no small tempest lay on us." The crew was thrown into a frenzy of fright. Their mental state was such as has been described by Shakespeare:

*"Lord, Lord, methought what pain it was to drown,  
What dreadful noise of waters in mine ears!  
What ugly sights of death within mine eyes!  
Methought I saw a thousand fearful wrecks,  
Ten thousand men that fishes gnawed upon."*

Paul, the prisoner, however, was calm throughout, proving the promise: "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isa. 26:3). On the fourteenth day of the storm, deeming they were near to the shore, after sounding, they cast four anchors out of the stern and wished for the day.

Life for most men today is paralleled by the experience of Paul. It is like a voyage upon the sea when driven by the storm. Euroclydon in its fury seems to have broken upon the men of this generation, and instead of abating, the storm seems to be increasing in raging turmoil. However, there are anchors for the driven souls of men, keeping them through the night until the breaking of the day.

First, there is the anchor of *faith in God*. A theoretical faith that God exists is not necessarily such an anchor. Any thinking person can scarcely escape from the conclusion that God exists. The philosopher Kant looked in wonder at the starry heavens above him, and found the magnificence of the universe without, paralleled by the majesty of the moral order within. From this he concluded there was a God, and he was called "the God-intoxicated man." But his God was a mental abstraction, and the Kantian philosophy in itself has never provided sure anchors for driven souls. The anchor to hold the soul is the belief not only that God is, but that God works; that He is actually able and willing to help solve human problems and meet human needs. "He that cometh

to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

Another anchor is *an experience with Jesus Christ*. Many men think of Christ as an admirable figure who lived and died two thousand years ago, but who is now locked in the sepulchre of a past generation. They admit His greatness, His uniqueness, and His beauty. They willingly accord that He was the mightiest among the holy and the holiest among the mighty, as Jean Paul Richter has stated. This in itself, however, is not enough. The gospel message is that

ed days altogether. We shall turn the pages of Isaiah, discovering the same conflicts, the same perils, the same fears men face today. In the prophetic pronouncements we shall find the paths of peace. We shall turn to the golden vision of the Apocalypse, finding that the birth pangs of today are necessary for the new life of tomorrow. The darkness of tribulation heralds the daylight of the Millennium. Then we shall look to the Cross, discovering defeat may be turned to victory; that in the hands of love even a cross may become a hammer to smash the stony hearts of men.

To fail to know the Word in these days is to drift helplessly before the storm. To know the Word is to have an anchor for the soul.

# Anchors for Driven Souls

By  
Rev. Harold F. Damon\*

Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

—Acts 27:29

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Jesus Christ is a risen Lord. He said, and His words have been verified countless times in human experience, "I am he that liveth, and was dead; and, behold, I am alive forevermore" (Rev. 1:18). It is possible for men to find Him as a living reality, eager, willing, able to reveal Himself and unfold His glories to the soul. This will mean fellowship in lonely hours, imparted strength to trying hours, and winged feet in dull and leaden hours. It will mean anchorage when the storm sweeps down upon our ship sailing over life's sea.

The anchor of a *knowledge of the Bible* is essential. Carlyle's mother is said to have written to him at the height of his erudition and fame, "Tammie, dinna lose the Word in the learnin'." That is quite necessary. If we know the Word, we shall know these are not unprecedent-

**T**HERE IS ALSO AN ANCHOR in Christian service. Henry Drummond said that a cynic once gave this definition of a Christian: "A Christian is one whose great aim in life is a selfish desire to save his own soul, who in order to do that goes regularly to church, and has as a supreme hope the desire to go to heaven when he dies." Mr. Drummond says this definition reminded him of an answer on an examination paper in one of Professor Huxley's classrooms. The question was, "What is a lobster?" The answer was, "A lobster is a red fish that moves backward." The examiner noted it was a good answer except for three things. A lobster is not a fish, it is not red, and it does not move backward. The above definition of a Christian may be a good definition, but it is not true. A Christian is one who is already saved, who knows that he is going to heaven when he dies, and who gives himself in service that others, too, may be saved.

Many never attempt to assess their spiritual state in terms of service. Then they wonder why the anchor drags in the storm. When we learn that we are here not to be ministered unto but to minister, we shall find an anchor that, with our knowledge of the Word, our experience of Christ, our faith in the living God, will hold us, however great the storms.

After casting out the anchors, the shipmen, together with all on board Paul's ship, wished for the day. We may wish for the day of changed circumstances that will certainly come. Unless our Lord comes quickly, circumstances are sure to change. We may wish for the day of life after death. Death for the Christian is not the coming of night, but it is "until the shadows shall be lifted, and the mists be rolled away." Then all instructed Christians wish for the coming of that morning, that altogether incomparable day, the coming of our Lord and Saviour Jesus Christ. "Even so, come, Lord Jesus."

\*Mr. Damon is pastor of Berean Baptist Church, Carbondale, Pa.



Mr. Kinney, president of the Hebrew Christian Society, Cleveland, Ohio, is the author of several books.



Keystone Photo

Let every one that nameth the name of Christ depart from iniquity.—II Timothy 2:19.

★

By LE BARON W. KINNEY

# "Every One That Nameth the Name"

WHAT does it mean to "name the name of Christ"? It means more than just mentioning His name. We who belong to Him have become so completely identified with Him and His great name, which stands for Him, that our lives and acts, all that we stand for, through time and eternity, are bound up with His name. Just as a young woman loses her name and takes the name of the man she marries and is throughout her life associated with her husband and his name, so we have named the name of Christ. "For I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (II Cor. 11:2).

We are baptized in His name—the name of the Father, the Son, and the Holy Spirit. This is called one "name," not "names," for God is One. We have taken His holy name upon us. God's great family in heaven and earth is named by His name (Eph. 3:15). God has called us out from the world to be "a people for his name" (Acts 15:14).

Because the name of the Lord Jesus Christ has been made ours, we are to walk through this world as those who represent Him. There is no escape from this responsibility. Sometimes we may misrepresent Him, but we are always looked upon by men and angels as bearing His name. Even in glory we shall bear His name, for we read, "I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out

of heaven from my God: and I will write upon him my new name" (Rev. 3:12).

MANY YOUNG CHRISTIANS DO NOT realize the importance of bearing the Lord's name as Christians or Christmen, in the world. There happens to be a boy in the public school near the writer whose name is Jesus Christ. The children and teachers seem to shrink from calling him by his true name, and so they speak of him as J. C. Just stop and think, reader, what it would mean to you if your real name from birth were Jesus Christ. The very sight of you as you walked down your street would remind every one of the one whose name you bore. At once people would begin to draw contrasts between you and Him. Your dress, your walk, your every act and movement, your words, and everything about you would be closely scrutinized. I would cringe with shame if I overheard someone speak that holy name and then say, "We heard him swear, or lie," and then know that I was the cause of the remark. Would you like to hear men say, "We saw ——— go into a saloon," and know they meant you, but were laughing at the reproach you had brought upon His name?

"Oh," you say, "in that case I would

most certainly change my name." Beloved, if you are a true Christian, born of God, you can never change your name as a Christian. You may deny Him, but He will not deny you. "He cannot deny himself" (II Tim. 2:13). If you leave the Church you are only bringing greater reproach upon Him, you are still His.

Peter, no doubt, thought he could step aside and deny Him, and add a curse to prove it, but he only brought sorrow to the Lord and sorrow to himself. He was always the Lord's. To the world and worldly men, Christians will always seem ridiculous, but certainly never more so than when they are untrue to Him. Beloved, I believe that the passage, "Let every one that nameth the name of Christ depart from iniquity," holds within it the thought that there are witnesses in heaven and on earth who notice our walk.

We are not saved by living a righteous life; that is not the reason we want to live separated lives. The Lord Jesus paid our debt for sin. "The Lord laid on him the iniquity of us all." God has not only reckoned our sins to have been on the Lord Jesus when He died for us, but He also reckons that His righteousness is now on us. "The righteousness which is of God by faith" of Jesus Christ unto all and upon all that believe. We cannot appear before God in our own righteousness.

BUT LET US REMEMBER, TOO, that we are not to stand off and behold our sins laid on the Lord Jesus as if they were separate from ourselves. It was not only our sins that were there on



Myalis Photo

## The Little Brave Heart

By Annie Johnson Flint

I sat in my door on a summer day  
When the heat and the drought had lasted long,  
And watched, atilt on a mullein stalk,  
A goldfinch pouring his heart in song.

Then out of the west a black cloud swept,  
And the azure face of the sky grew pale;  
The lightning flashed and the thunder crashed  
And the tall trees bent to the roaring gale.

Followed a sound as of rushing wings  
As the trampling hosts of the rain came on;  
To what safe shelter and snug retreat,  
I thought, had the singing goldfinch gone?

Till sweet and clear in a sudden lull  
When the tempest paused for a moment's breath,  
I heard the song of the small, brave heart,  
Like a word of life in the midst of death.

Still atilt on his mullein stalk  
On the leeward side of a maple tree,  
Happy and safe as he always was,  
He had not troubled himself to flee!

The thunder's roll was the voice of God,  
The wailing winds were Jehovah's breath,  
The pelting waters but did His will,  
Bringing life from the dust of death.

The dread that had held me loosed its clutch,  
The tension lessened on flesh and soul;  
For the God who marks when the sparrow falls  
And holds the winds in His sure control

Could keep me safe in His mighty hand  
Of love and power—a sheltered spot  
In the wild storm's heart—and I might know,  
Like the little bird, it would harm me not.

Happy and safe in the hand of God  
Whatever may come—oh, wee, wise bird!  
Never a storm but I hear again  
The goldfinch singing his brave, glad word.

the cross, but *we were also there*; we died with Christ, God reckons it so. "I am crucified with Christ." "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world . . ." (Col. 2:20). We are risen with Him. This is where we get our power to live; we are resurrected with Him and made to be partakers of His resurrection life. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Col. 3:1, 2).

We cannot begin to live a Christian life until we have *life*, until we have actually been born of the Spirit. Then we are no more dead, but always as the Scriptures declare, a living thing. "He shall be like a tree planted by the rivers of water" (Ps. 1:3).

But how shall we show to the world that we are citizens of heaven? The disciples came to our Lord's grave to look for Him after He had risen, but the angels said, "Why seek ye the living among the dead? He is not here, but is risen" (Luke 24:5, 6).

Some fifty years ago, the writer used to pass back and forth by the Park Street Church on Tremont Street, Boston. In the old graveyard near the church stands a marble slab that marks a grave more than a hundred years old. At the top of the slab is a hand, with the index finger pointing upward. It seemed almost to cry out to us, and to the millions of people who pass by, saying, "I am not here. I am up there in heaven." What a testimony this pointing finger has been to a faith in the Word of God! But, beloved, our testimony can be more powerful than that, as our lives point with unerring finger to the fact that men of the world should not seek us who are living, among the dead. The world might perhaps look for us in its places of amusement, but by our absence we are constantly saying, "Why seek the living among the dead? We are risen with Christ." Our lives may be living hands pointing constantly upward.

The degree to which professed Christians are letting down the bars and uniting with the world which crucified our Lord is alarming. The influence of godly lives used to be so strong that even when men of the world faced death they turned to spiritual things. On sinking ships they sang hymns. We read not long ago where little children on a sinking ship were taught to sing, "Roll Out the Barrel!" The world is showing in many ways the lack of the influence of godly lives. But God has not lowered His standards. His Word is the same: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I John 2:15, 16).

**M**OST CHRISTIANS HAVE NOTICED how the three enemies of the Christian are aligned against the Holy Trinity, the world against the Father, as we note in the above passage; the flesh against the Spirit; and Satan against God the Son. When we are besieged by any one of these three enemies, it would be well to regard the attack as directed against that Person of the Trinity whom the Scripture has indicated to be the subject of the attack.

Notice that love is predicated more as coming from the Father. "God so loved the world," meaning God the Father, for He gave His Son. "Behold what manner of love the Father hath bestowed upon us"; "The Father himself loveth you," and many other scriptures. Then grace is spoken of in connection with God the Son. "Grace and truth came by Jesus Christ," etc. Fellowship and communion are mentioned in connection with the work of the Holy Spirit. So we have the scripture: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" (II Cor. 13:14).

If the believer would meditate upon the thought that when he is tempted to love the world and its "things," it is a temptation to go particularly against the Father and His love, would he not hesitate? Those are solemn words, "The love of the Father is not in him." When he is tempted by the lust of the flesh let him remember that the flesh lusteth against the Spirit and the Spirit (Continued on page 719)

# "As for Me and My House"<sup>99\*</sup>

Joshua 24



By Rev. Daniel Iverson



Mr. Iverson is pastor of Shendoah Presbyterian Church, Miami, Fla.

JOSHUA gathered together the elders, or fathers, of Israel, and rehearsed some of the things that God had done for Israel. He reminded them of one great truth—that God is with them that trust Him, and that He leads out of the problems of life when man sees no way out. Many times the Israelites were up against a stone wall, as it were; and when it looked as if there was no way out, God showed them a way.

We are face to face with just such a situation in the world today. I confess I see no way out of some of our problems, unless God in power, by and through our consecration to Him, shows us the way.

It did not take much to convince the Israelites of the truth that Joshua presented, but they were a little too glib in their reply and willingness to follow. More than once Joshua brought them face to face with the momentous decision they had to make, and then, for himself, he took this attitude: "Regardless of what any other man thinks, even if I have to stand alone with my house, I am choosing for me and my house to serve the Lord."

To stand like that today, when the majority may be against it, is a difficult thing to do. That is why I say it took a great deal of courage on the part of Joshua to stand, if need be, alone for God, and to take his house with him.

Now, it is for the house of the Joshuas of the Church of God that we are most concerned, and while it will be difficult for us to face all the questions that crowd our minds, we want to consider two or three of them.

As long as children are born into the world there must be some kind of a home in which to bring them up. I realize that we are seeing the disintegration of home life to an alarming degree. In some nations, as soon as babies can be

weaned from their mothers, they are put into institutions run by the government. This is being done to an increasing degree in other lands, and if you will reflect for a moment, you will see that, while under different auspices, yet with the same principle involved, homes for children are on the increase in our own land.

I realize that many of these homes are begun by civic-minded and welfare-minded people for the purpose of caring for children whose parents have economic problems and are unable to care for them, and sometimes because of the increasing delinquency among parents. This, on the surface, looks like a good thing, but it can become a devilish thing in the hands of a government controlled by unscrupulous men. For these children become the vassals of government, come under the control of officials, and as this number increases, then liberties will correspondingly decrease; and the spontaneous happiness that grows out of liberty such as we have enjoyed will be lost, and may be forever lost.

The home, in many instances, is broken up by economic situations. Here is a mother and father both at work, trying to pay for a little home. During the day the children go to school and play in the neighborhood, and then at night father and mother are at home, working with the family to the best of their ability. Now I think it is commendable for fathers and mothers to do all in their power to establish economic security for their families. But I would like to earnestly warn you that if you establish economic security for your families without God in the center and the church co-operating, you have sacrificed something far more important than gaining a roof over your head. I could point you to many a home today where the parents worked to put a roof over their families, and after they have done it, there is no family to enjoy it. They have gotten into a rut of life apart from the home, and they go on living the same as they did before the home became a reality.

Then again, there are many instances today in the homes of our

land where the interests of the parents are foreign, not in harmony with the interests of the children.

We are greatly concerned today over the moral condition of our youth. There is no doubt in my mind that our young people sin more openly and flagrantly than they did in the past. They drink more. They take part in questionable amusements to an increasing degree. They engage in things that cause them sometimes to approach things from a terribly warped angle. What they do has a great deal to do with what they think about the future. When you see young people do these things, remember they did not initiate them. They are following in somebody else's footsteps—they are following in our footsteps, friends.

They drink because you drink. But youth goes you one better, because it is the spirit of youth to be reckless. It is the spirit of youth to lack judgment. It is the spirit of youth to follow in the footsteps of men and women in their wrong, particularly if they are following their fathers and mothers.

Of course, parents don't want their children to drink and gamble, and some of them sort of reason this way: I drink and gamble, but I will keep it from my children, and somehow I have an idea they won't drink and gamble. They won't up until fourteen or fifteen years of age, perhaps. Then they begin to climb "fool's hill." They watch every move you make. If you take one drink, they will take two. They will try to outdo you in gambling, and you don't realize the seriousness of it because your children at this moment may be better than you with reference to these things. But, remember, the child has not finished his life, and you are playing with dynamite when you fail to give that child the proper environment by your life and example.

I want to say this on behalf of the

\*This message was delivered at the annual Founder's Week Conference, Chicago.



young people. They are good at heart. They are easily led to Christ. Many of them have parents who do not co-operate in one thing that has to do with God, the Bible, or the church, and much that the church tries to do for them is dissipated. There are very few young people who cannot be led to Christ. No, I think one of the greatest difficulties is that we have fathers and mothers today whose pleasures do not include their children, and many times because their pleasures are such they don't want their children to see what they do.

**T**HERE IS ANOTHER CLASS. There are many parents who have no particular vices, but they have no particular convictions about things that are good. It is such parents who send their children to Sunday school so they can stay in bed and read the newspaper, and then in the afternoon they take their children for an automobile ride (no particular harm, but no particular good). They don't darken the door of the church. They don't do anything in particular that will develop virtue and correct thinking and correct living. They are passive in one of the most important things that face life. If you were to ask me the most dangerous of the three classes, I would say it is this class.

Has it occurred to you, men and women, that the Church of Jesus Christ has only one thing upon which to base its future (I speak as a man)—upon your loyalty to Jesus Christ, as you promised when you joined the church? Loyalty means not to forsake the assembling together of the righteous. And you forsake that loyalty by going to places that are on the surface harmless, doing things the devil has used to tear down convictions, to keep you away from worship, to undermine your faith; until today we are hanging on by a slim thread

to the youth, hoping that somehow in the end, under God, we may save them for Jesus' sake.

The world is realizing today that we are facing a serious time. This country is not safe. Don't think it is. It is becoming increasingly difficult to preach the gospel. There is a growing resentment even in the Church of God to what I am saying, and yet everybody knows these things are true. There are some of you going to resent this, and yet down in your hearts you know these things are right. What are we going to do about it? Joshua faced it. He made a decision.

**O**NE DAY I WAS TALKING to two very prominent men. One of them said, "I am convinced if you take religion from man, the world is lost. Every man needs some kind of religion to hold him in balance."

I said, "I admit the world needs religion, but there is only One who is the answer, and He is Christ and His work."

That man shut up like a clam. He was following the trend. The devil tries to make you think any kind of religion will do, when only Jesus holds the key to eternal life.

The other man was a preacher with a national reputation. "The more I see of the world," he said, "the more I see we need the blessed spirit of Jesus."

I said, "I know what school you belong to. We don't need the spirit of Jesus—we need Jesus Himself."

He and his kind are the cause of empty church pews, leading the people like a false prophet. There is only one answer, and that is to decide for God and His Christ in your personal life and in the life of your home, but after that there must come a readjustment.

I believe the Bible should be an open book in every home. We need family

altars. After preaching on the family altar one Sunday morning, one of my deacons went home and announced at the dinner table that they were going to have family prayers. He took out a Bible and began to read. He got along all right until he started to pray. He had never prayed before in the presence of his children, who were nine and eleven years old. He tried to pray, but the prayer would not come. The little girl began to titter, and then the boy began to titter. The mother smiled, and he was a good sport and smiled too. It ended with all laughing. He did not let the children know how his heart was broken. He went to his room and got down on his face and asked God to forgive him. At the supper table that evening, he again opened his Bible and read; and then he knelt down and prayed with his children, and there was no tittering. There was a sweetness, and after prayer the little girl put her arms around her father's neck and thanked him. He had brought something precious into that home.

I heard a freshman get up in a group of young people in Montreat, N.C., and say, "I have missed something in my life. My father and mother have never read to me out of the Bible nor prayed with me." I would rather have my right hand cut off than have my child get up in front of five hundred people and say that about me.

**N**EVER MIND ABOUT THE WORLD. We cannot do much about the world, but we can do something about the task before us. "As for me and my house, we will serve the Lord." There is a blessing in it, and rich will be your heritage in Christ.

And your failure! Great will be your responsibility before God! "If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good" (Josh. 24:20). "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isa. 58:13, 14).

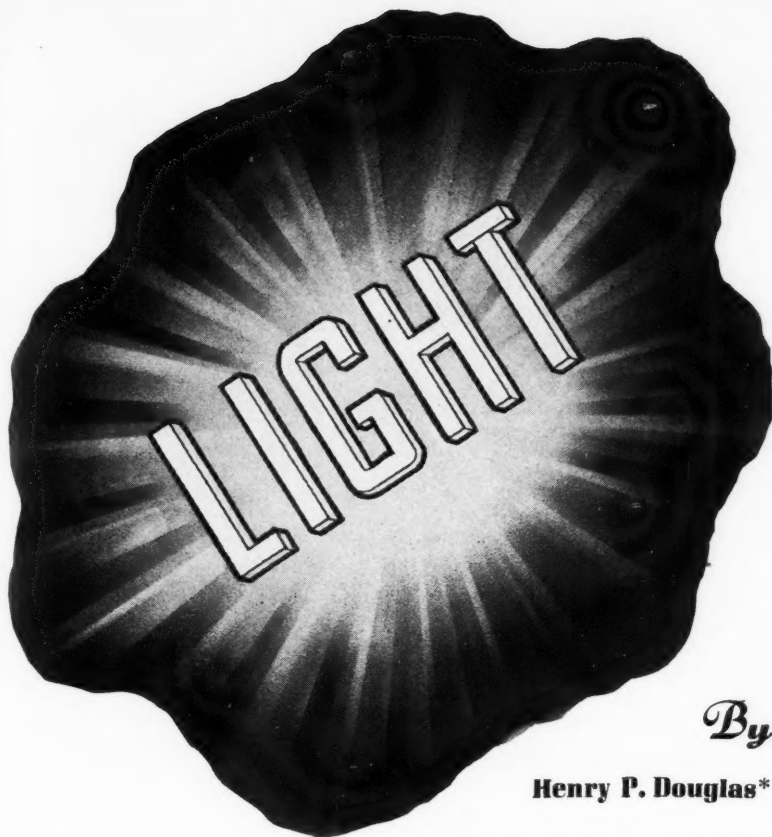
Men and women, I don't know how to clinch this with you. But I do plead in the name of Jesus Christ that you go to your homes and open that Book. Go back to that Book. Read the Bible with your family. Pray with your family. Ask God for daily guidance on your economic problems. Don't put your problems before God; put God before your problems, and what seems difficult for you may not be so difficult. Our problem is to meet that which is immediately before us, and that problem is the home in which we live. Oh, may God bless and make you understand, and help you to see this thing as people who love Christ as Saviour!



Courtesy Bureau of New Orleans Association of Commerce

Steamboat on the picturesque trip down the Mississippi River to New Orleans. Only a few of these craft now remain on the river. They have been replaced by barges pushed or towed by powerful towboats, often with as many as twelve barges in tow.





By

Henry P. Douglas\*

**I**N the study of light in the Bible, one does not proceed far before coming to the first reference.

"And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. . . . And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day" (Gen. 1:3-5, 14-19).

This light is familiar to us and usually we speak of it as natural or physical light.

Several things should be kept in mind concerning natural light. First, as in the passage just quoted, it was created by God. Jeremiah reaffirms this: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night" (Jer. 31:35).

\*Mr. Douglas is Director of Religious Education at Buena Memorial Presbyterian Church, Chicago, Ill.

Second, the God who created the natural light has maintained power over His creation, for we read: "And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings" (Exod. 10:21-23). Also in Joshua 10:12-14, the sun was caused to stand still, and the moon to be stayed until the people avenged themselves of their enemies.

Third, "God saw the light, that it was good" (Gen. 1:4, 18) "for signs, and for seasons, and for days, and years" (Gen. 1:14). Farmers know the value of sunlight in the maturing of crops, and physicians are realizing more and more the value of the seasons and of the light of the sun itself upon our physical health. It would hardly be an overstatement to say that our physical life could not exist without this natural or physical light which God created and "saw that it was good."

**A**NOTHER KIND OF LIGHT is mentioned frequently in the Bible, and if we would see it today, we no doubt would speak of it as supernatural light. It often is referred to as the *shekinah*, the visible manifestation of the divine presence; but to me the Bible expression, "the glory of the Lord," is preferred.

This particular type of light is mentioned many times in Exodus (13:21, 22; 14:19, 20, pillar of a cloud; a pillar of fire). It is spoken of in Exodus 19:9-25, and is described in Exodus 24:15-18:

"And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights."

We who never have beheld the glory of the Lord find difficulty in describing its radiance. We are told that the skin of Moses' face shone after having been close to this light; so that he had to cover his face with a veil when he spoke to the children of Israel after talking with the Lord (Exod. 34:27-35). What a wonderful thing it would be if Christians today would live so close to the Lord that His glory would be reflected in their faces!

Then we are told of the glory of the Lord filling the newly constructed Tabernacle and the newly completed Temple, so that those who were ministering could not enter (Exod. 40:34-38; II Chron. 5:13, 14; 7:1-3; I Kings 8:10, 11).

A number of other passages in the Old Testament refer to this particular type or kind of light, and it is mentioned also in the New Testament:

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid" (Luke 2:8-9). "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light" (Matt. 17:1, 2; Mark 9:1-4; Luke 9:29-31).

In Paul's conversion (Acts 9:3-7; 22:6-11), and especially in his description of it before King Agrippa (Acts 26:12-18), we find that this light from heaven was brighter than the midday sun.

It is an interesting yet awful fact that men have seen the natural light of this universe and yet have not believed in the God who created it; and many, other than Israelites, probably saw the glory of the Lord and still did not turn to the Lord Himself. Even the Hebrews, who had this glory in their midst, turned from following the Lord, and in time the glory faded completely away from between the cherubim, as the rent veil in the Temple at the death of our Lord revealed.

**B**UT WE HAVE A LIGHT that will lead us to God. Job said: "When his candle shined upon my head, and when by his light I walked through darkness" (Job 29:3). The psalmist de-

(Continued on page 725)

# *Soldiers* ☆ *Sailors* ☆ *Marines*

MOODY MONTHLY IS NOW BEING PLACED IN 2,611 SERVICE READING ROOMS

## **OUR GREETINGS TO MEN IN THE SERVICE**

**T**HIS magazine will fall into the hands of many men in combat service and others who are in training. At the masthead of this page we plan to carry each month the number of copies being placed in camp reading rooms, day rooms, hospital wards, etc. There is a certain camp which with this issue will have sixty copies in its various reading places accessible to soldiers.

We much desire to build this periodical to give assistance in the things which are spiritual and therefore eternal. Let us know how we can serve you and how we can help your chaplain help you.

## **NEWS NOTES**

While it will not be possible to give much space to notes of this kind, yet we would like to try the experiment of mentioning a few persons and places interesting to service men.

**Dr. Homer A. Hammontree**, of the Moody Bible Institute faculty, will be given a leave of absence for four months, from September through December, in order to work with soldiers in the Morning Cheer Center near Fort Dix, N.J. Dr. Hammontree's salary will be carried by the Institute as a contribution to the work.

**San Francisco.** Men in this area will be interested in a newly opened office and reading room. The Christian Business Men's Committee invite all men of the armed forces to enjoy these facilities located in the Hearst Building, in the heart of San Francisco. The *Moody MONTHLY* will be on file, and free Colportage literature will be available.

**Trenton, N.J.** News has reached us of a Christian Fellowship Center in Trenton. This is adjacent to the City Rescue Mission and is operated by Joseph Keating, Jr., a graduate of the Moody Bible Institute.

## **CAPTAIN COLIN P. KELLY, II**

**A Tribute by Chaplain Elmer E. Tiedt**

We must confess this article was not written for us. We take it from a clipping marked *Eagles Wings*, but evidently it first appeared in the *U. S. Baptist*. We publish it for two reasons. In the first place, it is a fine tribute to a real Christian—a manly Christian. In the second place, the chaplain who wrote it is a former student of the Moody Bible Institute. This tribute was written March 5, 1942, and is here given almost in its entirety.

"On the last Sunday of March, 1941, the chaplain lifted up his eyes after



Major R. L. Logan, Assistant Chaplain, 6th Army Corp. Area, is shown with one of the Bible verse posters distributed by Best Seller Publicity and made available to chaplains without cost.

the invocation to survey the chapel congregation, crowded in a large room of Hickam Field Operations Building. A few seats were left on the front row, and headed for them was a striking looking young couple, whom he had not seen before. Their close attention during the service attracted the direct delivery of the chaplain's sermon. After the service the young man stepped up and said, 'I'm Captain Kelly . . . this is my wife, Marion.' Further conversation revealed that we had arrived at Hickam Field, Honolulu, Hawaii, during the same week. . .

"From that day until six months later, the Kellys were regular chapel attendants. Then Kelly sailed out 'into the wide blue yonder,' and Marion returned to the States.

"That Captain Colin P. Kelly, II, was a good soldier of his country, the Japs would be last to deny. The world knows what he did there. But not many know that he was also 'a loyal soldier of Christ Jesus.' His religious faith was deep and abiding, and not carried on his sleeve. It did not consist in a lot of petty negatives, but in Christ's great commandment: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.' Pure of mind and clean in body, Kelly was the best exemplification of his alma mater's prayer that it has been my privilege to meet. I know his fellow West Pointers would be the first to accord him that honor. He was not a pious prig, but a practical person with a wholesome philosophy of life . . . one who saw life

clearly, as a whole, and saw it through to glory—not the grave.

"Kelly minded his own business, not everybody else's. On a flight with him in his flying fortress (he called it, 'my lovely lady') he beckoned me to his seat, stepped aside and said, 'I never told you how to run your business' (May God bless him!), 'but now I am going to teach you a bit of mine.' I shall ever regard those minutes, which a sky pilot spent on the throne of a great pilot, as among the most sacred of my life. In the words of one of the members of his crew, uttered with all respect on that same day, 'Captain Kelly is a great guy.' 'He being dead, yet speaketh.'

"So well did Kelly know and mind his own business, that on driving about the post and casually stopping at his quarters, Mrs. Tiedt and I saw him for the last time. Little red-headed Corky, Colin P. Kelly, III, had been put to bed. We chatted freely. I mentioned a provisional squadron flying to the Philippines, and touched on some of the high spots in a previous tour at Corregidor. Kelly never mentioned that they had been packing and that he was leaving in the morning. He merely suggested that in several months he would probably get his chance. After he had gone, Marion asked, 'Chap, didn't you know Colin was going?' If we had known, Mrs. Tiedt and I would rather have missed a dozen boats from foreign service than that dinner date to which the Kellys invited us. . . . Would that every soldier had such a wife as Kelly's. Although she is profoundly sen-

(Please turn to page 702)





Acme Photo

Students in the nation's largest merchant marine academy, located in the Walter P. Chrysler mansion at Great Neck, N.Y. The estate, recently taken over by the government, will be converted into a school with facilities for training 800 merchant marine officers.

## Soldiers ★ Sailors ★ Marines

(Continued from page 700)

sitive to the best in life, I have never seen her shed a tear.

"May the Lord God of hosts, the God of Colin P. Kelly, II, solace her with the memory of days that are gone, and sustain her as she inculcates in Colin P. Kelly, III, the values and virtues of a noble father."



### AMERICANS IN AUSTRALIA

By Rev. Frank Hanlin M.A., B.D.,  
Editor of *The New South Wales Presbyterian*

It is safe to say that never in our short history of 150 years has Australia had visitors so welcome and so popular as the fighting men from the United States Army, Navy and Air Force, who all unheralded, have by a process of quiet infiltration appeared in our midst, finding their way from the camps to our cities and churches and homes.

Until General MacArthur himself arrived and took charge not a word was said in the press about our guests. The dramatic journey of your greatest American soldier from the Philippines and the public announcement that he had assumed supreme command and that there were already (as indeed we all knew) "considerable American forces" in our commonwealth simply thrilled the Australian people. The Prime Minister, John Curtin, said: "Our visitors speak like us, think like us, and fight like us, and therefore we can find a community of interest and comradeship that will be a firm basis when the supreme test of battle comes."

American service men of splendid type are now thronging our streets, and it is good to see how happily they are fraternizing with our Anzac troops. Veterans of the last war are reminded of 1918 when the fathers and uncles of these same Americans and these same Australians were comrades in France, fought shoulder to shoulder and pushed the Germans back across their Hindenburg line. This time it is the Japs, but the spirit is the same and the result will be the same.

Some of us who remember General Pershing's boys, frank and friendly, generous and talkative, reckless and gay, sense a subtle difference in these present day American fighting men who have crossed the Pacific. They seem somehow quieter, more serious and more urbane. It may be because they realize, as we all do, that we have taken on a bigger thing this time, but it is true too that MacArthur's army is very differently composed from that of Pershing's in 1918—there are far more specialists nowadays. Specialists take their jobs seriously, and are more responsible than the plain, undifferentiated doughboy who merely has to obey orders.

The most significant news, however, that an Australian can give of our American guests is that they appear to feel quite at home here. "Boy, I wouldn't know I'd had a boat ride. This place is just like home," said one.

Nowhere do the lads feel more at home

than in our Australian churches—that is of course providing they have the background of American church life. We sing the same hymns, preach the same gospel, and share the same kind of friendly fellowship. Some churches have socials for service men after evening worship, and some American boys have given messages at these that have been greatly appreciated. Church folk have thrown open their homes to trans-Pacific guests, and the friendships thus formed are among the happiest. They find that the chief concern of most of these boys is that their folks at home will be worrying about them. There are many Australians who want to thank you Americans for letting them come, and to assure you that we welcome them with a deep sense of privilege, that we will make their welfare while they are in our country a matter of personal responsibility, and that it will be our earnest endeavor to provide for them the atmosphere of a home away from home.

Prayer is a privilege too sacred to be trifled with.—Charles G. Finney.

## God Meant It For Good

(Continued from page 691)

not do that by putting your faith in the Lord Jesus Christ? He can come into your life with sin-cleansing power. He can give you strength and courage for the battles of tomorrow. Cast off confidence in your own self-sufficiency, and understand that if you trust Him He will keep you to the end.

The world of today is a dark and chaotic place if man's way and man's ability to control the forces of existence alone be taken into consideration. Only a living confidence in the faithfulness of God to His revealed purposes can give us the power to go on. Without it a sense of life's uncertainty and inadequacy will destroy all hope. But because we know God, and can be sure that He means all the events of our lives unto eventual and eternal good, we may dip our brush into the rainbow and paint the future—His future for us—in glorious colors.

What value is faith, if it is not tested?

Camp Bowie, Texas

July 2, 1942

### Moody Monthly:

Just received the July issue of "Moody Monthly" and felt I must tell how much I am enjoying it. It always makes me a little bit homesick to see pictures of and to read about the different members of the Institute family. Although I've never been a student, yet it has been my privilege to visit the Institute a lot, and the many friends I have there make it seem like home to me.

On page 635 of the July issue you have printed a picture of a group of soldiers in a Bible class at Fort Custer, Mich. The young man with the big smile on his face, second from the right in the last row, is a very dear personal friend of mine. We are both from the same city—Freeport, Ill., and in years gone by sang in a quartet together and worked together in a young people's group. "Cot," as he is known to us, was saved, or at least made his public profession of Christ, at the Labor Day Youth Rally in 1939 on the Sunday afternoon, under the preaching of Vance Havner. He has been out and out for the Lord ever since, in spite of several extremely cruel testings. He left Fort Custer shortly after your picture was taken, and is somewhere "over there." I haven't heard from him for several months, but I know that wherever he is, his quiet voice will be heard testifying to the joy there is in knowing the Lord Jesus Christ as one's own personal Saviour.

I, myself, am a chaplain's assistant, and although I sometimes feel that I am accomplishing nothing for Him, I know that even a life well-lived many times makes a lasting impression on those who seemingly are impossible to reach with a spoken testimony.

Sincerely,  
Corporal R. S. P.

## Golden Nuggets for Bible Students

By KENNETH S. WUEST

### SAVING FAITH

A careful study of the Greek text should be of help to those who use John 1:12 in dealing with lost souls. The word "receive" here refers, not to a passive acceptance, but to an active appropriation. The synonyms λαμβάνω (*lambanō*) and δέχομαι (*dechomai*) were used in classical Greek with this distinction: the former is a self-prompted taking; the latter, a receiving of what is offered. The former is given both meanings in its current usage in the first century by Moulton and Milligan in their *Vocabulary of the Greek Testament*, while the latter has but the pure classical meaning. Where John makes a choice, using the former in this verse, it would seem that an active appropriation of Christ by the sinner is in view. This is also seen by the fact that "believe," which refers to the same action, infers an act on the part of the sinner. "Receive" and "believe" refer to the same act.

"Believe" is from πιστεύω (*pisteuō*), a present tense verb, the tense referring either to progressive action or the mere fact of the action. Here the fact, not a process of believing, is in view, since "received" is aorist in tense, speaking of the fact of an action, and the progressive action of "believe" refers to the status of the person, that of a believer, rather than to a continued process of believing. Thus, the initial act of appropriating Christ brings eternal salvation.

"Power" is from ἐξουσία (*exousia*), used in the law courts to denote a claim or right or control one has. Here it is "the legal right."

"Become" is from γενέσθαι (*genesthai*), the tense of which speaks of a fact, not a process. It is ingressive aorist, denoting entrance into a new state. The new birth is an instantaneous thing.

"Sons" is from τέκνα (*tekna*), which comes from τίκτω (*tiktō*), meaning "to give birth to." Τέκνα means "a child," with emphasis upon the birth relationship. Thus, regeneration is in view here. The translation reads: "As many as appropriated Him, He gave to them a legal right to become children (born-ones) of God, to those who are believers in His name."

No sinner has a legal right to the mercy of God in regeneration. The law holds him accountable for his sins. But the Lord Jesus at the cross procured that legal right for each lost sinner, by satisfying the just demands of the broken law. Thus, when a sinner appropriates Christ as the One who paid his penalty, he is availing himself of the legal right to accept the mercy of God. Therefore regeneration receives its warrant from justification. The latter precedes the former, not in time, but in the economy of God, for God offers mercy on the basis of justice satisfied (Rom. 3:24-26).

August, 1942

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# Missionary Department

★ William H. Hockman



A PROMINENT MOSQUE IN CAIRO

Cairo, political capital of Egypt, has for a long time been the intellectual center of Mohammedanism. Here is located the famous University of Al Azar, training headquarters for Moslem leaders, from which go out both missionaries and propaganda literature to every quarter of the earth. The young king of Egypt aspires to be elected to the supreme office of caliph—a position that has been vacant since the last World War.

## BELGIUM UNDER NAZI OPPRESSION

JOHN C. WINSTON, co-director of the Belgian Gospel Mission, because of his American citizenship was compelled to leave Belgium and is now in this country. The other co-director, Dr. Vansteenberghe, being a native of the land is permitted to remain on, subject to the restrictions and hardships imposed by the Nazis. Mr. Winston has prepared the following article especially for the MOODY MONTHLY:

### Psalm 33:18-22

Life in Belgium under Nazi occupation is a struggle for bare existence. There are restrictions on the manufacture, sale, and use of almost all articles of consumption and on almost all activities. These restrictions are due not only to the scarcity of materials, but also to the control which the Nazis exercise over the whole economic system of the country. We all know that there is a lack of

food, but few people realize to what extent famine conditions prevail. Of course all staples are rationed, but it is frequently impossible to purchase food even when one has the ration stamps and the money. Children of adolescent age, instead of growing normally, have lost weight. Diseases of malnutrition and undernourishment, such as rickets, tuberculosis, and certain skin diseases, are on the increase. It is reported on reliable authority that the quantity of food now available to the Belgian population is only about 40 per cent of health requirements. There are also severe restrictions on clothing and fuel, so that the unusual cold of the past winter brought extreme suffering. The only way for many to keep warm was to remain in bed.

Then there is the blackout every night from dusk to dawn. No street lights except dim purple gas lights, about one in a city block; no neon signs, no lighted show windows, not even auto headlights

give any illumination. At times it is impossible to see one's hand before one's face.

Above all, there is the constant presence of the invader, making himself felt in every domain. The Nazi troops are everywhere. They are billeted in the people's homes. They have taken over apartment houses, hotels, and public buildings for their use. They fill the street cars and trains. They have taken over control of industry and commerce, transportation and communication, public and private. The ordinary citizen can do nothing without their permission and must ask their consent for even the most trivial things. For instance, no one can take lodging away from home without a written permit, and not only the hotel keeper, but even a private householder is forbidden to receive a guest in his house without first assuring himself that such a permit has been granted.

### What about Christians?

Naturally such conditions modify the course of life on the religious side as well as in all other departments. Lack of fuel limits church meetings to one or two days a week. The blackout makes it necessary to hold the second Sunday service in the afternoon, when the days are short in winter. Likewise, the mid-week Bible study and prayer meeting must be held as soon as work is over in the afternoon, so that people can attend and return home before dark.

Of course, the same circumstance gives much time for reading. The evenings are long and ordinary forms of amusement are restricted or lacking altogether. As a result there is a great demand for reading matter, and especially of a solid, serious character. The book department of the Belgian Gospel Mission has been selling large numbers of Bibles and Testaments as well as of gospel books and booklets. One colporteur reported that during 1941 he had visited about forty towns and villages around his home, sometimes traveling on his bicycle fifteen miles to his work and fifteen miles back again in the evening. He had sold nearly 1,100 New Testaments, besides distributing thousands of Scripture portions and tracts.

If you could look in on a church service some Sunday morning, it would probably be noticed that the greater number of those present were women. Many of the men have had to go to work in Germany. There has been little choice between that and starvation. While it is true that a small minority favors the so-called "new order," most Belgians long for the day of their deliverance. Regarding King Leopold, it is now generally recognized that he was not the traitor that he was represented

to be at the time of his capitulation. Compelled to surrender in order to save the remnants of his army and the refugees about him from annihilation, he chose to share the sufferings of his people, and he is now virtually a prisoner in his own palace in Brussels.

#### Stronghearted and True

Under the conditions we have described, one would expect people to be completely cast down and disheartened, yet they have not lost courage. Dr. Vansteenberghe's letters especially have been full of that sort of joy that rejoices in tribulation. He manifests remarkable faith and hope. The invasion and occupation of Belgium have not put an end to the mission activities. Regular services are being held in more than sixty-five of the evangelistic centers. About forty workers are still carrying on. The Bible Institute has had to close. Nevertheless, the Bible is still being taught by means of correspondence courses, and some young people desirous of fitting themselves for Christian service are receiving advanced instruction in evening classes.

Last year the boys' and girls' summer camps were held in spite of seemingly insurmountable obstacles, and during the camp period many of the children accepted Christ as their personal Saviour or dedicated their young lives to Him for His service. We pray and trust that the way may be found to hold these camps again this year. Children are also being reached through the Sunday schools and Thursday schools.

It is no longer possible to send funds to the work in Belgium as formerly. Until American Christians can again take an active part in preaching the Word there, we are seeking to reach the Belgians in this country, of whom there are forty or fifty communities. Rev. B. Van Lierop, who was with the mission at Ghent in Belgium for thirteen years, is now working among the thirty-five thousand Belgians in the city of Detroit, Michigan. If any who read these lines know of Belgians to whom they would like Scripture portions to be sent, and will forward the name and address to the Belgian Gospel Mission, 325 North Thirteenth Street, Philadelphia, Pa., a Gospel in Flemish or French, as may be indicated, will be mailed immediately.

We look forward with confidence and courage. As has been so well said, "The future is as bright as the promises of God." Dr. Vansteenberghe, now directing the work in Brussels, has expressed the opinion that when this war is over there may be a greater opportunity than ever to preach the gospel in Belgium. If that is true of one small European country, it is undoubtedly true of Europe generally, and Europe needs the gospel today as it did in the days of the apostle Paul.

#### THE BIBLE AMONG RUSSIAN PRISONERS

Mrs. W. E. Craighead, Baptist missionary in Bessarabia, writing in *The Commission*, tells of the tremendous need for Scripture distribution among Russian soldiers at this time.

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"The long, slow pendulum of religious repression in Russia appears to be swinging back toward freedom. A great spiritual revival seems to be in the Lord's program for this mighty Slavic nation.

"In fact, a great awakening has begun during the first World War and has continued until the present moment. The tempo is increasing. The movement was started through the wide distribution of Bibles, Testaments, Scripture portions, and songbooks among Russian war prisoners in Austria and Germany. The following instance is typical:

"Can you picture this dramatic scene in a little village in Bessarabia? A returned soldier is our hero. All the village must hear his account of the war and of his imprisonment. Many of them have never seen a train or boat. He is even wearing the Cross of St. George, the highest medal decorating Russian heroes. Everyone must see him and hear his story. His native hut is soon filled with neighbors and even strangers. The steaming samovar (tea urn) is placed at one end of the long table in the center of the room. Piles of coarse brown bread and sheep's milk cheese on plates, brought in by neighbors' wives as a token of good will, cover the table. Seated around the table, or standing, are the curious guests. Warm greetings are exchanged, and the women weep for joy.

### The Living Bread

"After many glasses of hot tea and an amazing quantity of bread and cheese is consumed, the ex-soldier rises to speak to his guests, who are already wondering why no vodka (beer) has been brought out. He looks around upon the company, then reaches into his shirt pocket for his beloved New Testament. It is already somewhat worn by constant use. He holds it reverently; then, lifting it upward, he says, 'This is the best thing I found in the prison camp—it is the Word of God!' All eyes open wide. After a brief silence, with head bowed in prayer, the host opens the Book and reads. Keen interest is shown, and he is asked to read more and more. They listen hungrily, until the dawn beckons them to their fields again.

"These little meetings continue in the peasants' homes night after night—or until the village priest gets word of them and sees that they are stopped. Even in the fields, daily prayers are offered. The priest's protests are too late. Joy has come to this dark little village. The gospel story and song have driven out drunken brawls.

"Basil Malof, a noted Russian pastor, says, 'God provided Himself a band of witnesses so that multitudes could hear the gospel all over the great Russian empire. God foreknew what Bolshevism with its wicked doctrines and denial of God would mean to the Russian people; and so, before the malady came, He already had provided the remedy.'

"Now again the call reaches us for Bibles and Testaments for Russian war prisoners. The situation is much the same as in the previous World War. Permission has been granted for distribution in some camps, although the location is not revealed. Through the branch

of the American Bible Society located in Switzerland, Russian Bibles are being printed in Finland, where paper is available and printing reasonable, as well as transportation possible. The American Bible Society and other reliable sources report that among Russians, even Bolsheviks, there is the same great thirst for God's Word."

## A WORLD PANORAMA

Perhaps the most sinister thing of all, of which account must be taken, is the avowed purpose and the published intention of the National Socialist Party of Germany, or in other words—the creed of Hitlerism. The text has been published of a Memorandum issued by the head of the Nazi Party, Martin Bormann; here are but a few of the sentiments that are expressed, in a general summing-up of their attitude—thus:

"Our National Socialist world picture stands far above the teachings of Christianity, which in their essential points have been taken over from Judaism. For this reason, also, we should not have any need of Christianity. It is quite natural that the Churches, from their standpoint, will fight against this loss of power, but never must it be possible again for the Churches [Catholic or Evangelical] to have any influence in the leadership of the people: this must be permanently broken.

"If our youth of the future learns nothing more of Christianity, whose teachings are so inferior to ours, it will disappear of its own accord."

Here, then, is the Nazi purpose—to stamp out the Christian faith completely! When we remember that the plan is not confined to Germany as such, but that it possesses a world outlook, and a world ambition, we see the true nature of the threat that is directed against us. Behind all this world-wide scheme of things lies the great arch-enemy, Satan himself. How futile it is for us to shut our eyes to the real character of the struggle we are in! The same devilish mind that formulated the plan in the material realm—and with such havoc and success—is also behind this present spiritual situation. Oh, the folly of all our mere human specifics and policies when matched against this sinister thing!

We are needing once more to see things from the divine standpoint; to see things in the light of Calvary—where Jesus died! We need to press through to the glory of the resurrection morning, and to allow the empty tomb to proclaim the completeness of the triumph of our Saviour Jesus Christ over sin, death and hell! And then to start from that spot, knowing that victory is ours, too!—*Regions Beyond.*

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## Man of Like Passions

(Continued from page 687)

"Confess your faults one to another, and pray for one another, that ye may become restored [iathête]. The effectual fervent prayer of a righteous man availeth much" (James 5:16). The emphasis you see is not on the man's prayers, but upon the man's righteousness.

That's exactly what Finney said, over and over. "Prayer is the very atmosphere of a revival; but the function of prayer is not to bring a revival down, but to get God's people prepared and active in the use of appropriate means."

That sorry wrestling, "Finney prayed revivals down," has led to final disgust, and has lined a muddy Ganges with a swarm of pitiful pilgrims crying, "Send a revival! Send a revival!"

Remember, you are listening to Finney's position, not mine.

"Why prayer?" he asks. "Well, it's not to change God's mind, and thus stir Him to send a revival." We are to pray, but not for that.

Since a revival can never lay hold upon the world until it has first laid hold in the church, the need is for the fountains of sin to be broken up in the church. We are to pray for that. "Backslidden Christians must be brought to repentance; they must have their faith renewed." We are to pray for that.

Our own personal lives are to be searched with candles and every sin abandoned. We are to agonize about that. Let Elias pray over his own like passions; get that settled by the grace of God, and the revival is on its way.

"Prayer [Finney speaking] is not to change God, but to change us. Prayer produces such a change in us, and fulfills such conditions in us as to render it consistent for God to do as it would not be consistent for Him to do otherwise."

Come now to our climax and see the Lord Christ Jesus on the mountains of Dothan. Behold the horses and chariots of fire! Stop sniveling for a revival. That's heaven's business, and heaven is ready. Our proper prayer is, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there by any wicked way in me, and lead me in the way everlasting" (Ps. 139:23,24).

Remember, before the world can be moved we must renew the image of Jesus in ourselves. [Finney still speaking.] We ourselves must rise into a holy life. It is vain even to call upon the church to "love each other," while the members are sunk down in a low and backslidden state. "Frequent seasons of secret prayer are wholly indispensable to keeping up an intercourse with God. Without it you will do nothing though you have the intellectual endowment of an angel. I cannot contemplate a more loathsome and abominable object than an earthly-minded minister."

And right here Finney has stepped out of another age, stepped out like an Amos into my own quiet study. He is talking to me, asking a hard thing.

Take up your individual sins one by one. Take pencil and paper and write them down. You tremble to do this at

first. Some one might find the paper, and what a mess it would be! Nevertheless, write them down, your sins, your own sins, just like a merchant going over his books. Write them down.

Ingratitude. Did you always thank God for His favors? Write it down. (Please, Mr. Finney, my face is flushed with shame.) Write it down!

Lack of love. Go over all the instances where you gave your heart to others.

Neglect of the Bible. It may be for days you have had no pleasure in God's Word. Write it down.

Neglect of prayer. Think it through. Write it down.

Lack of concern for the lost. Put it down.

Cheap little sins you've held out on the sly. Write them down.

Envy. You wanted a revival, but you wanted to be the leader. Write it down. Write it all down—slander, lying, cheating, hypocrisy, bad temper, filthy mind. Write it down, and as you write, a thousand other ghosts arise.

Now you see why you haven't had a revival.

My heart is broken. I vaguely rise because from history's page I hear him saying, "Stand up!" His words are sharp words, but how much lighter my heart is getting.

"Do you wish for a revival? Will you have one? If God should ask you this moment by an audible voice from heaven, 'Do you want a revival?' would you dare to say, 'Yes'? Are you willing to make the sacrifices? Would you answer, 'Yes'? When shall it begin? Would you answer, 'Let it begin today—let it begin here—let it begin in my heart NOW!'"

Thy servant's eyes have loosed their fountains. He cannot but sob out, "Yes, yes! God be merciful to me a sinner!"

Let's take a swift glance at the closing pages of the book I have written. The death of God's saints is also precious to us. Finney went to bed Sunday night, August 16, 1875, and for a long time thought of the continuous vales of self-examination and humiliation through which he had passed.

He reviewed how he went through the testing over and over again in the Nine Great Years. He went through when he preached the *Revival Lectures*; through again when he held meetings in Unitarian Boston; through fire and water when he fashioned Oberlin. It had been a series of painful self-corrections in the School of Prayer.

But now he didn't seem to care. He counted it all joy. He was ascending the Above All Mountains, not of his native village, but of the New Jerusalem, elevation far beyond the starry skies. And the Glorious One of the Emmaus Road walked beside him. Why hadn't he seen that scripture before? It put a solid reason upon his whole blessed apostolate: "The hoary head is a crown of glory, if it be found in the way of righteousness. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. The lot is cast into the lap; but the whole disposing thereof is of the Lord" (Prov. 16:31-33).

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# Our Monthly Potpourri



★ Harold L. Lundquist

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

## CARELESS

**T**OO many enterprises are being booked for Sunday. Thanks to laws and customs established by the conviction of God-fearing people who laid the foundation of the American way of life, Sunday has been till now a day empty of ordinary pursuits and obligations. This made it a shining mark for the harassed planner who found six days all too short for the crusades, ceremonies, ovations, collecting campaigns, and other incidental things which seem to belong to the war effort as we practice it here in the United States.

"War effort" and "defense" are magic words, and it is easy to steal Sunday. Protests from clergymen strike a sour note to some. It sounds like "crabbing." Complaint is answered by saying that people can still go to church if they want to; that they do not go anyway; that Sunday is the only day left for these

extraneous pursuits, and so forth.

We believe that some of this infringement upon the Lord's Day is deliberate. Sunday has been a target for attack for a long time by certain elements. More of it is misguided zeal on the part of super-patriots, who cannot distinguish between values. Much of it is unnecessary, and a little good-tempered planning would stop it. Church interests should avoid the carping, censorious tone of complaint and personal injury.

But, nonetheless, the fact should be stressed with earnestness, that if one single thing were to be made a symbol of the liberties we seek to defend, the Lord's Day might well be that symbol. It stands for God, for worship, for rest, for individual initiative, for reading—in short, for liberty. On the other hand, nothing is more characteristic of the Nazi method than this organized parading, mass formation, radio haranguing, and other stage effects. It presumes a servile and childish mind.

—The Presbyterian.

## MAKE IT SHORT AND SIMPLE

In his autobiography, Dr. F. W. Bore-

ham tells how when he began his ministry in New Zealand he was asked to go and see a member of his young people's Bible class who was sinking fast. Her name was Nellie Gillespie. It was unlikely that she would last the night. He explained the situation to a friend, Rev. J. J. Doke.

"Of course," he replied, 'but first come and sit here beside me.' He threw himself full length in the lounge chair, his body almost horizontal. 'See,' said he, 'I am I and Nellie Gillespie. I am just about to die. I have sent for you. What have you to say to me?'

"Entering into the spirit of the thing I leaned toward him and unfolded to him the deathless story that I shortly intended to pour into the ears of the real Nellie Gillespie. 'O my dear sir,' he moaned, 'you are saying far too much. It is almost as bad as a theological lecture. Remember, I am utterly exhausted. . . . Months of languishing consumption. . . . I shall be gone in an hour or two. . . . Make it very short and very simple.'

"I began again, condensing into a few sentences all that I had said before. 'Shorter still,' he demanded. 'Shorter and simpler! Remember, I am dreadfully tired and weak! Shorter and simpler!' I made a third venture, telling in just a word or two of the eternal love and the eternal cross. 'Splendid!' he cried, springing suddenly to his feet and clasping my hand. 'Now away you go, as quickly as you can; and remember, while you are praying for Nellie Gillespie, I shall be praying for you! God bless you!' And the next day he assisted me at Nellie's funeral."

This vivid incident shows how practical must be our form of personal work. Many sinners these days must go to church and come away disappointed, having been confused by a mass of verbiage and complex discussion. Lost souls have not time enough to graduate into Christianity. They need to be shown quite simply and briefly how that Christ died for their sins and rose again from the dead for their justification and eternal salvation.

—The Watchman-Examiner.

## COURSES IN U. S. HISTORY NOT REQUIRED FOR COLLEGE DEGREE

The startling fact that 82 per cent of the higher educational institutions answering a questionnaire do not require the study of American history for a degree, and 72 per cent do not require it for admission, has come to light in an article by Benjamin Fine in the *New York Times* of June 21.

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The total of institutions polled came to 1,225, and in this list were colleges of liberal arts, professional schools, and teachers colleges. The colleges were grouped into public, private, and denominational, in accordance with a listing in the educational directory of the United States Office of Education.

Broken down, the report shows that 15 per cent, or a trifle over 12,000 students out of nearly 71,000 students in the teachers colleges, were enrolled in the study of United States history; 7 per cent, or slightly over 2,200 students out of 36,363 students in professional and technological institutions, were taking United States history; while 9 per cent, or nearly 41,000 students out of a total of more than 480,000 in the liberal arts colleges, were studying United States history. No significant differences were noted as between public, private, and denominational colleges. It was found that many more freshmen were taking courses in history other than the United States.

It is possible for a student who majors, for example, in government to obtain his degree from a liberal arts college, thereby qualifying as an expert in that field, without taking a formal course in United States history. Neither is United States history a required subject for students majoring in economics and sociology, in more than 50 per cent of the institutions. By state law, in more than half the states, United States history is taught in the high schools.—Bulletin.

## DENIAL OR SACRIFICE

Self-denial is hard. Self-sacrifice is easy. Self-denial is liable to be painful and bitter, at the start. Self-sacrifice can be and ought to be—it is when it is genuine—delightful and joyous from first to last. Yet there are those who confound the primary distinction between self-denial and self-sacrifice, and who even now use the words interchangeably, widely different as they are in their true meaning.

"Self-denial" is commonly defined as the "denial of one's self; the forbearing [or the refusing] to gratify one's own appetites or desires." "Self-sacrifice" is defined as "the act of yielding up one's own person, interests, or the like." Even by these definitions a wide distinction between the two acts is clearly indicated. It cannot be easy or pleasant, on the face of it, to deny one's self, or to refuse to gratify one's appetites or desires. But it may be both easy and pleasant to yield, or to surrender, one's self, one's interests, one's possessions, one's powers, to another's sway, or to a cause which seems worthy of one's entire devotedness.

Self-denial inevitably involves a battle with one's self. Self-sacrifice does not necessarily call for a struggle; it may be, indeed, the cessation of all conflict, and the glad and restful surrender of one's whole being to an all-controlling impulse or passion. Self-sacrifice may, it is true, involve self-denial; and again it may not. In any event, however, the self-sacrifice itself can be joyous, even though that which is incident to it or

# SCHOOLS

(Continued from second cover)

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consequent upon it be painful and bitter.

Beyond the surface meaning of the term "self-sacrifice," there is, moreover, its primitive, or its etymological, meaning, which goes to shape its bearing and to control its effects. "Self" is one's own conscious entity. "Sacrifice" is from *sacer*, "sacred," and *facio*, "to make" or "to perform"; hence, to render up as holy, or to devote sacredly. Hence "self-sacrifice" is literally to devote one's self, with all that goes with or belongs to one's self, to a holy cause, or to a holy personality. And in this view of self-sacrifice, it ought not to be other than a glad and joyous devotion. If, indeed, it lacks the element of joyousness, it lacks the element of heartiness; and so, while it might pass for self-denial, it cannot pass for true self-sacrifice.

—The War Cry.

### DOES THIS DESCRIBE YOUR SUNDAY SCHOOL?

Lynn Landrum, who writes a daily column in the *Dallas Morning News*, recently discussed Sunday schools. Commending the system of awarding scholastic credit for supervised Bible study by high school students, the columnist charged that aside from these courses there is precious little Bible study in the average Sunday school.

"With rare exceptions," he said, "a Sunday school is a school in no proper sense of the word, unless we liken it to a school of fish. It is a collection of persons, ranging from infancy to old age, classified loosely according to age, and conducted as a kindergarten at the lower end, and as a sort of serial book review at the other." "The little children," continues Mr. Landrum, "learn nursery rhymes of some or of no biblical significance, cut out pictures, paste up scrap-books, receive bunny rabbits, paper flowers, or what not. The old folks listen to a lay sermon from the class teacher or from one of their number. The in-betweens go in heavy for social get-togethers of one sort or another, and hear discussions of social 'problems' and the like."

How accurate is Mr. Landrum's description of the average Sunday school? To what extent is your Sunday school one of the rare exceptions for which he makes allowance?

Without attempting to give definite answers to these questions, those of us who are interested in religious education may well take the columnist's criticisms as a challenge to consider the importance of teaching the Bible, and the faithfulness and efficiency of our Sunday schools in doing this important work.

—Christian Observer.

### HATE-TRAINING IN ARMY FORBIDDEN

The retiring moderator of the Church of Scotland, Dr. J. Hutchison Cockburn, announced in May, during the General Assembly of the Church of Scotland, that he had permission to read a letter

recently sent by General Sir Bernard Paget, Commander-in-Chief, Home Forces, to all army commanders. The letter said:

"I am writing to all the army commanders about two points in our training, particularly the training at the battle schools, about which I have heard severe criticisms both from civilians and officers.

"The first point is the use of strong and offensive language to urge students to greater efforts during training. This behavior is a complete negation of leadership, and, while troops will respond to a lead, they will not be driven on by abusive language. When such language is used by N. C. O.'s to officer students, I consider that it is most harmful to discipline.

"The second point is the attempt to produce a blood lust or hate during training. Such an attitude of hate is foreign to our British temperament, and any attempt to produce it by artificial stimulus during training is bound to fail, as it did in the last war. Officers and N. C. O.'s must be made to realize the difference between the building up of this artificial hate and the building up of a true offensive spirit combined with the will power which will not recognize defeat.

"I think that both these points arise from a combination of enthusiasm and inexperience of young officers, but they will certainly do more harm than good to our training if they are not stopped at once. I will therefore leave it to you to decide how best to stop these practices without at the same time damping down the enthusiasm which has given rise to them."

—Ministry of Information, London, England.

### NAZIS PURGE THE HYMN BOOK

*The Times* (May 12), in a special report from the German frontier, gave interesting facts concerning a recent revision of the German hymn book, from which many biblical and Jewish references have been expunged. *The Times* wrote:

"It has just been announced that the Institute for the Investigation of Jewish Influence on German Church Life has issued a new hymn book, entitled *Grosser Gott wir loben Dich*, through Schneider and Co., of Weimar, the publishers of German Christian literature. The new hymnal has already begun to displace the one which was issued in 1928 in Thuringia.

"Martin Bertheau discusses the new hymnal exhaustively in *Theologische Blätter*, stating that the number of hymns has been reduced from about 500 to 284; more than two-thirds of the old hymns have been eliminated; those retained have been greatly shortened and their text often radically changed, and all references to the Old Testament have been excluded. . . . The ancient hymn, 'Jerusalem du hochgebaute Stadt,' now begins, 'O Ewigkeit du lichte Gottesstadt,' and 'Halleluja' is succeeded by 'Gott sei gelobt.' Other changes are

made even where they do not suit the melody. Luther's 'Ein feste Burg ist unser Gott' has been altered by the elimination of the words 'Zion' and 'Herr Zeboath.'

"Some of the 92 modern songs—it is impossible to call them hymns—are very inferior as literature, and contain such lines as 'We praise the fight and the cry of death,' and 'Arise joyously to praise the sun!' While it must be admitted that many songs in this section have beautiful words and rousing melodies, the fact remains that all Bible references have been omitted. Luther's Easter hymns have all been dropped. All penitential hymns are omitted. Several baptismal hymns do not mention Christ once, and the Christian sacrament has been transformed into a kind of dedication to the nation. One song beginning, 'Thou tender child of German blood,' contains the lines, 'We baptize you to service and bravery, for devotion and loyalty to the nation in the new age!'"

—Ministry of Information, London, England.



### STAGGERING FIGURES ABOUT DRINK

Over 400,000 outlets for the sale of alcoholic beverages under government protection.

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30,000,000 families averaged \$91.69 per family for liquor.

Government got an average of \$14.97 per family in revenue.

Rather staggering, what?

—Penn Bulletin.



### Miracles in an Educator's Life

(Continued from page 689)

work at Clark University in Worcester. His total liquid assets at the time were fifty-six cents in cash, a wife and two children; nevertheless he received his M.A. degree in 1930, a few months after David, their third son, was born. In 1933, he was awarded the Ph.D. degree in history and international relations, and he remained two years longer as an honorary fellow in history.

In September, 1935, five months after Norman, the youngest son, was born, the Edmans concluded their ministry in Worcester. During that time the church membership had been significantly enlarged, the building completed, and a successful radio ministry begun.

Dr. Edman then went to Nyack, as professor of history at the Missionary Training Institute, and as pastor of the famed New York Gospel Tabernacle which Dr. A. B. Simpson, widely-known Alliance

pulpit orator, had served for many years until 1919. There he had a ministry of power—a quiet, pervading, forceful ministry that worked its way into the hearts and lives of the people. It was a work characterized not by outward demonstration as much as by sincere determination to serve the living Redeemer loyally.

**D**R. EDMAN'S CALL TO WHEATON in the spring of 1936 came by invitation of his predecessor, President J. Oliver Buswell, that he become associate professor of political science.

From the beginning, he won a warm place in the heart of the student body. His quiet devotion, his friendly bearing, his sympathetic counsel made him a friend of friends among Christian gentlemen.

Edman's appointment, in January, 1939, to the chairmanship of the division of history and social science, was a popular move.

His appointment to the acting presidency in January, 1940, was unexpected, but no less popular.

The night of January 20, Dr. Edman was called to the telephone from a ping-pong game he was playing in the basement with his ten-year-old son, David. On the telephone was Herman A. Fischer, Jr., chairman of Wheaton College's board of trustees, who asked the political science professor to hurry to the campus.

Shortly past midnight Mrs. Edman heard the scuffle of feet outside the house. She hurried to the hall to meet the college professor. He was no longer a professor. The trustees had named him acting president of Wheaton College, the college's fourth leader in a history extending back almost a century.

Edman felt a great inadequacy. It was the same insufficiency which the Blanchards before him, and Dr. Buswell also, expressed. It was the conviction that Christian education requires more than a man—that it requires a consecrated man, plus God. His call was by him unsuspected and undesired. He stood amazed when, in the board room, upon his arrival, President Fischer of the trustees declared:

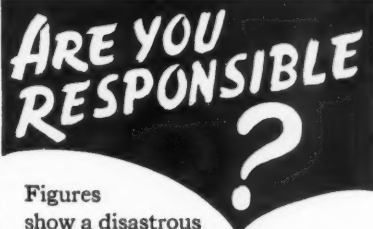
"The ship is without a captain. Will you kindly commence to steer?"

There was silence. Then the trustees urged upon him the leadership of one of America's most unique colleges—an institution which has stood firm against modernism and destructive criticism, and which continues each year to draw more than eleven hundred students from almost every state in the Union and many foreign countries.

Edman glanced through a snow-specked window and out over the campus, before he answered. God works, he thought, in mysterious ways.

"I will commence to steer with God's help," came his answer, "but the moment you have someone for the helm, I am ready to return to the classroom."

In May, 1940, delighted with the increasing favor the new leader had found among students, alumni, and the Christian world at large, the trustees renewed Dr. Edman's acting presidency for a year, and in January, 1941, made him president.



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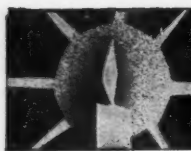
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# Truth Illuminated

★ William Norton

## CONVICTION NEEDED

A brewer was addressing a farmer's convention, laying stress upon how much grain the brewers and distillers bought from the farmers. At the height of his flight of oratory he cried: "What would you farmers do with your surplus corn if we did not buy it?" A great hush came over the gathering; there seemed to be no answer to that startling question. But a little woman arose in the back of the hall and suggested: "Well, we might make it up into cornstarch to stiffen the men's backbones."—Clipped from *Earnest Worker*.

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## CHRISTIAN RESTRAINT

The story is told of a young minister who was late in going home one evening from the church. He entered a crowded car, with his Bible under his arm, and at once there began some sneering remarks from some rough fellows. These remarks kept up, and when the young minister left the car, to the amusement of his companions, one youth said: "Say, mister, how far is it to heaven?" Many a Christian under the circumstances would have kept quiet or have resented the insult; but the minister, with a quiet dignity and with all gentleness, replied: "It is only a step; will you take it now?" *This reply and the influence of the young minister keeping his temper under provoking circumstances were later the means of bringing that young man to Christ.*—*Earnest Worker*.

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## PRAISE FOR THORNS

We do not understand that we are to give thanks for evil in itself, but we may offer praise for the overruling of it for good. Again, many things that we regard as misfortunes are blessings. Trials and crosses are often among the greatest blessings in disguise, for it is only through such disciplinary processes that the character is perfected. When we consider that the disagreeable is indispensable enrichment and strengthening of character, we see that we should offer thanks for this phase of experience, as well as the agreeable. What a change would be wrought in our lives if we thus acted!

George Matheson, the well-known blind preacher of Scotland, now with the Lord, says: "My God, I have never thanked Thee for my 'thorn'! I have thanked Thee a thousand times for my roses, but never once for my 'thorn'; I have been looking forward to a world where I shall get compensation for my cross, but I have never thought of my cross as itself a present glory. Teach me the glory of my cross; teach me the value of my 'thorn.' Show me that I have climbed to Thee by the path of pain. Show me that my tears have made my rainbow."—*Pittsburgh Christian Advocate*.

## REPENTANCE

If there is no repentance, there can be no pardon. Some years ago a murderer was sentenced to death in the United States. The murderer's brother, to whom the State was deeply indebted for former services, besought the governor of the State for his brother's pardon. The pardon was granted, and the man visited his brother with the pardon in his pocket. "What would you do," he said to him, "if you received a pardon?" "The first thing I would do," he answered, "is to track down the judge who sentenced me, and murder him; and the next thing I would do is to track down the chief witness, and murder him." *The brother rose, and left the prison with the pardon in his pocket.*—*The Dawn*.

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## DETERMINATION

One morning a commuter walked his regular three-quarters of a mile to the station in less time than it ordinarily required. This unusual speed resulted from a desire to keep ahead of a fellow commuter walking behind him. The wish to win out made him go at a pace which surprised him.

We can outdo ourselves if we want to hard enough. We can do almost anything that we desire if we have an overwhelming wish. This applies to the inner life, too. If loyalty to Christ becomes dominant, we can conquer temptation to do evil, and we can develop graces that make us fruitful witnesses to our Lord and Master.—*Forward*.

\*\*\*

## USELESS MONEY

Tightly clasping a penny in her small hand, a little girl, so we are told, entered a candy store intending to make a purchase. Laying her penny on the counter, she lingered over the different kinds of sweets temptingly displayed, and finally made a choice. Pointing one chubby finger, she said to the clerk, "I'll take that one."

"I'm afraid that's two cents," answered the clerk consolingly.

Again the child inspected the different candies and again indicated her selection.

"That one also is two cents," the clerk was forced to repeat.

Ruefully she turned away and started to leave.

"Wait, little girl," called the man behind the counter, "you've forgotten your penny."

"I don't want it," was her reply, "it won't buy anything."

The story reminded us of that prophecy of the day when our gold shall be removed from us, and men will cast their silver in the streets (Ezek. 7:17-19). Yes, the day will come when men will become so exasperated over the uselessness of their money, that they will cast it in the streets!—*Prophecy Monthly*.

## CLOCKS WITHOUT HANDS

L. H. Hough, writing in the *Sunday School Worker*, tells of an experience that gripped him. "While walking along the street one day," he says, "I came across an extraordinary window display. It was a clock without hands. The pendulum was moving. The works were in motion. Everything about this clock seemed to be in the very best of condition with one exception. Its face had the numbers of all the hours, but no hands moved upon it. It was doing everything except indicating the time. And that was the one thing for which the clock was made."

"I walked past the window, thinking. I was thinking of people whose lives are full of motion and activity. But the motion never comes to anything. The activity never really works out in a definite achievement. They are like clocks without hands."

"Then I thought of the people who, with all their fully occupied days and hours, miss the very purpose for which they are in the world. You can hear the 'tick, tick, tick' of their lives, but you never can tell the time from them. Their lives are as empty of moral and spiritual meaning as a clock without hands."

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## SERVICE EVANGELISM

A missionary in New Guinea returned after several years of service. His friend said to him, "Jones, tell me what you found at your station in New Guinea?"

"Found! I found something that looked more hopeless than if I had been sent into the jungle to a lot of tigers."

"What do you mean?"

"Why, those people were so degraded that they seemed utterly devoid of moral sense. They were worse than beasts. If a mother were carrying her little baby, and the baby began to cry, she would throw it into the ditch and let it die. If a man saw his father break his leg, he would leave him upon the roadside to die. They had no compassion whatever. They did not know what it meant."

"Well, what did you do for people like that? Did you preach to them?"

"Preach? No! I lived."

"Lived? How did you live?"

"When I saw a baby crying, I picked it up and comforted it. When I saw a man with a broken leg, I mended it. When I saw people in distress, I took them in and pitied them. I took care of them. I lived that way. And those people began to come to me and say: 'What does this mean? What are you doing this for?' Then I had my chance and I preached the gospel."

"Did you succeed?"

"When I left, I left a church!"—*Record of Christian Work*.

\*\*\*

What have I done today that only a Christian would do?—M. D. Babcock.



# Practical and Perplexing Questions

★ Nathan J. Stone



The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender.

—PAPQ—

## QUALIFICATIONS OF AN ELDER

C. A., Shevlin, Minn.

**Question:** What is meant by blameless? The husband of one wife? One that ruleth well his own children, etc. (I Tim. 3; Tit. 1)?

**Answer:** The word blameless simply means without reproach. That is, an elder's moral and spiritual conduct must give no offense to chastity. "The husband of one wife," or "a man of one woman," no doubt refers to polygamy, but also to chastity in general. Some even think it includes the matter of remarriage after divorce. "One that ruleth well his own children" does not necessarily mean that such a one must have children. It obviously refers to those who do have children. It does not disqualify bachelors. The deacons of Acts 6 would most certainly be regarded as blameless in the above sense. They were chosen because they were already "full of the Holy Ghost." Certainly only those should be chosen for this high office who are already morally and spiritually fitted for it. It is a Christian duty to prepare ourselves for such office.

—PAPQ—

## SEVENTH DAY OBSERVANCE

C.G.M., Berrien Center, Mich.

**Question:** Should not the Church observe the seventh day?

**Answer:** The great central fact of our Christian faith is that Christ died for our sins according to the Scriptures (I Cor. 15:3, 4). Having been saved we are to live as the children of God (I John 3:1-3; Eph. 4:24; Col. 3:1-3). The life in Christ Jesus is greater than the mere observance of days and seasons. This great principle is laid down by the Lord Jesus Himself (Matt. 12:1-8; 22:36-40). It is repeated by Paul (Rom. 14:5, 6; Col. 2:16, 17). Paul characterizes the observance of "days, and months, and times, and years" as a bondage to "weak and beggarly elements" (Gal. 4:8-11). Nowhere in the New Testament are we expressly bidden to keep the fourth commandment as such. All the others are frequently enjoined. Faith, life, and work in Christ are the main things. Days and seasons are only incidental and not worth arguing about, much less founding a sect upon. The use of the first day of the week is certainly much older than any branch of the Church. It is plain enough from the Scriptures that the early disciples observed the first day of the week regularly for public worship (Acts 20:7; I Cor. 16:1, 2). The literature of the

very early Church thoroughly confirms this.

—PAPQ—

## THE SEAL ON THE FOREHEAD

Mrs. G.S., Sault Ste Marie, Mich.

**Questions:** (1) What passage in the Bible mentions a seal on the forehead, and has it any connection with the Saturday Sabbath? (2) Was the command not to eat pork ever done away?

**Answers:** There is a "sealing" of all God's true children (II Cor. 1:22). This is a "sealing" with the Holy Spirit (Eph. 1:13), and is not visible. The sealing on the forehead (Rev. 7:3) is of a special number of persons at a particular time and has nothing to do with the present dispensation. It does, however, have a definite connection with a particular outpouring of the Holy Spirit of sealing as prophesied in Joel 2:28-32, and is accompanied by the same phenomena described there (see Rev. 6:12 in connection with ch. 7). It is difficult to imagine what possible connection there can be between this seal on the forehead and a "Saturday Sabbath," unless it be to bolster erroneous doctrine and practice. (2) The command to abstain from eating the flesh of swine was part of the ceremonial law, which was to distinguish the nation Israel from the other nations and, with other prohibitions, to give "special expression to the antagonism of the true religion to heathen nature-worship." It is quite obvious (even apart from such scripture as Gal. 3:19-25; II Cor. 3:1-11; Heb. 12:18-24; Rom. 6:14; Gal. 5:1) that this has nothing to do with the Church. The command to Peter in Acts 10:10-17 is sufficient warrant for the abrogation of such a law. It is true this vision was a figure of a larger truth, but it is no doubt valid in its literal sense. The words of the Lord Jesus also show the relative unimportance and temporary character of such ordinances (Mark 7:14-23, R.V.).

—PAPQ—

## GOD'S STOREHOUSE

E.M.G., Hobart, Ind.

**Questions:** (1) Is the local church God's "storehouse" (Mal. 3:10)? (2) Must a tenth be used only in the local church?

**Answers:** (1) The "storehouse" (Mal. 3:10) referred to the temple treasury (I Chron. 26:20; Neh. 13:12). In its modern and local application it is, of course, the church treasury. (2) One's tenth need not necessarily be confined to local church need. If it is the total amount of one's giving it should not be so confined. The gifts of the vast majority of people include the entire church enterprise. And certainly mis-

sionary effort both at home and abroad is part of this. For the church, the field is the world.

—PAPQ—

## THE CHURCH AND SACRAMENTS

Mrs. C.B., Chicago, Ill.

**Question:** Do Colossians 2:20 and Hebrews 6:1, 2 teach that the sacraments of baptism and the Lord's Supper are "done away"?

**Answer:** The "ordinances" of Colossians 2:14 (and 20, 21) which were blotted out by being nailed to the cross, must evidently have been ordinances which existed prior to that time. They were Old Testament ordinances, the moral and ceremonial law, and perhaps even the moral law written in our nature. The "writing" of these ordinances against us as sinners is done away in Christ. This has nothing to do with the sacraments of the Church. The persons addressed in Hebrews 6:1-4 are not told to "do away" with anything, but simply to leave behind as a starting point the first principles as enumerated in 6:1, 2, and to go on to fullness in Christ. These things were a foundation on which to build, a beginning to lead on to better things. They were certainly, in any case, Old Testament practices. The word "baptisms" (v. 2) is plural and rendered "washings" in the margin. This is never used of Christian baptism. The sacraments of the Church are not in view here at all.

—PAPQ—

## CREATION OF MAN

Mrs. A.S., Oak Lawn, Ill.

**Questions:** (1) Is the man of Genesis 1:27 and 2:7 the same? (2) Of whom was Cain afraid (Gen. 4:14)? (3) Who are the sons of God?

**Answers:** (1) There was only one creation of man. This is also true of the entire creation, both animate and inanimate. The creation of man is included in the account of the entire creation in a general way in Genesis 1. Genesis 2 simply begins man's history with his creation in a more particular way. This is a well established principle in the Scriptures by which everything incidental to the narrative is first mentioned and done with, while the main thread of the narrative is resumed. (2) Cain may have supposed that there were other human beings who might come to know eventually of the murder of Abel. He may have feared some malignant power. Most likely, however, he feared the vengeance of other children of Adam and Eve who should be born later, or might even then be living (Gen. 4:17). (3) The men and daughters (Gen. 6:1) were the people living then on the earth. As for the sons of God (6:2), there is

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difference of opinion. Dr. C. I. Scofield (see Scofield Bible) believed them to be the ungodly line of Cain. Dr. James M. Gray, a consulting editor of the Scofield Bible, believed them to be fallen angels (see Jude 6, 7). Many other students of the Scriptures differ on this point.

—P&PQ—

### SEEING GOD

H.H.F., Abbotsford, Wis.

**Question:** How can Exodus 24:10 be reconciled with Exodus 33:20; John 1:18; Genesis 32:30, etc.?

**Answer:** On the one hand it is said that men saw God; on the other hand it is said that no man can see God and live. The question resolves itself into what is meant by seeing God. It is obvious that finite man cannot gaze upon the infinite, pure essence and glory of God. There are times when we cannot even bear to gaze upon the brightness of our sun, and there are suns infinitely more wonderful and mysterious than ours. Whatever men saw of God was a manifestation of Him adjusted to their capacity and desire to see Him. Moses and the elders (Exod. 24:10) saw such a manifestation. Moses himself saw a much more glorious manifestation (Exod. 33:22), as did Isaiah (6:8). But it was an attribute and not the essence of Deity which was manifested in each case, as the context generally makes clear. Even the Lord Jesus said, "He that hath seen me hath seen [not the essence of God, but] the Father" (John 14:9). On the Mount of Transfiguration, the apostles saw not the essence of Deity, but the glorified form of the Lord Jesus, and before something like that, John fell as one dead (Rev. 1:17).

—P&PQ—

### MEANING OF AMEN

C.H.J., Highland Park, Ill.

**Questions:** (1) What is the meaning of Amen? (2) Where and when is it properly used?

**Answers:** (1) Amen is a Hebrew word. Its root in the simplest active form means "to nourish," and it is interesting to note that its first two letters form the Hebrew word for mother. In its passive form it means "to be firm, or steadfast." When we read that Moses' hands were steady (Exod. 17:12), it is the Hebrew word *Amen* that is thus rendered; Moses' hands were firm or "faithful" to stay up. The same word is translated "stability" in Isaiah 33:6. In still another form it means "to regard as established or true," and, therefore, "to believe." This is its most general use and rendering. In Deuteronomy 28:66 it is translated "to have assurance," and in many other places "to trust." In one of its forms it is translated "faith" (Hab. 2:4), although here it could also be rendered "faithfulness." It is thus used of God's faithfulness, although the Authorized Version weakly renders this "truth," as in Psalm 33:4. When it is said that Abraham believed God (Gen. 15:6), the word used is a form of Amen. The meaning is that in effect he said, "Verily, it is established; I can depend upon it; God is faithful." In this connection it was the seemingly impos-

sible of which the apostle Paul said of him, "Who in hope believed [said "amen"] against hope. . . he wavered not [at the promise of God] through unbelief, but waxed strong through faith" (Rom. 4:18, 20, R. V.); that is, he waxed loud in his Amen. (2) As expressing strong affirmation or assent, its use now is chiefly liturgical, and was taken over by the Church from ancient Jewish ritual (see Psalms). It may certainly be used more freely and informally as faith's enthusiastic response to public prayer and statements, but always with regard to appropriateness.

—P&PQ—

### RUSSIA AND GERMANY

Mrs. O.F., Rockford, Ill.

**Question:** Are Russia and Germany referred to in Ezekiel 38, 39?

**Answer:** There is general agreement that Magog refers to Russia, and there is in view here a confederation of powers, probably headed by Russia. There is difference of opinion, however, as to what countries are meant by Gomer and Togarmah. Some believe Togarmah to be Armenia, and others, Turkestan, a province now in Soviet Russia. Gomer is thought by some to be modern Turkey, but is more generally held to be modern Germany. The countries mentioned in Ezekiel 38:13, especially Tarshish, which in behalf of Israel, oppose the above mentioned confederacy, are thought by many to refer to the British empire, although there is much division of opinion about this. The Bible maps of the ancient Assyrian and Babylonian empires show only the original place of settlement of these various peoples, and do not take account of migrations. The attempt to locate them today must take this into account and should be based on geographical rather than ethnical considerations. The differences of opinion, and the rapidly shifting scenes and course of events today, make exact prediction and location a precarious matter.

—P&PQ—

### CORRECTION

In the June issue under the caption "A Difference," in answer to the question, "What is the difference between the Assemblies of God?" the impression was given that there are eleven different denominations under this name. There is only one body or denomination known as Assemblies of God, with headquarters in Springfield, Mo. The confusion has no doubt arisen from the word "Assemblies," which might suggest bodies or denominations rather than local groups of the one body. The question does not appear to have been properly stated.



Thank you for your letter of June 4, and the copy of MOODY MONTHLY that came later.

We are at present subscribers to the magazine and like it very much. I believe it is the best magazine of its kind that is published and would not be without it.

—Air Base Group Chaplain.

## INTERNATIONAL UNIFORM

# Sunday School Lessons



★ Harold L. Lundquist

### August 9 ABRAHAM'S INTERCESSORY PRAYER

Genesis 18:23-33

**Golden Text:** *The effectual fervent prayer of a righteous man availeth much.—James 5:16.*

**P**RAYER has been the subject of thousands of books of sermons without end; yet how little it is actually practiced. Conferences are held to discuss it, and they attract large audiences, but at prayer meetings we find only a handful.

We are sure that "prayer changes things," and we agree that it is the most powerful force at man's disposal, but we go right ahead trying to change things in our own strength.

*"Oh, what peace we often forfeit,  
Oh, what needless pain we bear,  
All because we do not carry  
Everything to God in prayer!"*

Our lesson from the life of Abraham stresses one important phase of prayer, namely, intercession—praying for others. In a time like this when so many need the prayers of God's people, it is instructive and inspiring to read of this man's prayers for others. Let us "go and do likewise."

Taking our thoughts from the lesson as a whole rather than specific verses, we learn about the nature, the spirit, and the result of intercessory prayer.

#### I. The Nature of Intercessory Prayer

##### 1. It Is a Privilege.

We speak of the burden of prayer, but let us also recall that it is a privilege. Abraham had been honored by a visit from the Lord. The covenant had been renewed and a son promised (Gen. 18:1-16). Then the Lord, because of His friendship with Abraham, shared with him (v. 17) His purpose of judgment on wicked Sodom and Gomorrah.

How glorious to be on such intimate terms with God—to know Him and to know His plans and purposes. Would you enjoy having such fellowship? You may through Jesus Christ and through the study of God's Holy Word.

##### 2. It Is a Duty.

Privilege brings corresponding responsibility. The two men went toward Sodom, but "Abraham stood yet before the Lord" (v. 22), to pray for the wicked cities.

Those who know God's plans are to share them in prayer. Those who have audience with the King of kings are those to carry the blessed burden of prayer for others as well as for themselves.

Are we praying for our nation, for its president and leaders; for our city, for

our church, our families, our children, our friends? The deeper the need, the greater the wickedness, the more we need to pray. If we as Christians do not pray, who will pray?

##### 3. It Is a Reality.

Some modern religious leaders would take all reality out of prayer by making it a sort of spiritual exercise which operates only on the soul of the one who prays, giving him new strength and a sense of well being. Undoubtedly the very fellowship with God which is inherent in true prayer is spiritually beneficial; but prayer is objective, not merely subjective. It deals with nations and cities, men and women, problems and sin and sorrow. It concerns every need of man—physical, mental, and spiritual. It is the means designated by God for the release of His omnipotence on behalf of the object or person held up in prayer.

#### II. The Spirit of Intercessory Prayer

##### 1. Unselfish.

Abraham had the assured blessing and promise of God. The cities were wicked and unrepentant. If he had taken the attitude of many church folk, he would have said, "It serves them right. Wipe out their wickedness." But Abraham prayed for them in complete unselfishness. Can those who know the spirit of Christ be selfish in prayer?

##### 2. Bold and Courageous.

Note the reverent boldness with which Abraham pleaded the cause of the cities. God is not displeased to have us press our cause in prayer; in fact, the Bible reveals that He frequently answers according to the earnestness with which men pray. He has always honored and used men of holy courage.

##### 3. Persistent.

No one—not even God—likes a "quitter." Remember those who were heard for their importunity? (Luke 11:8; 18:1-8). Many pray like the little boys on Halloween. They ring the bell and run before anyone can answer.

Abraham persisted; fifty, forty-five, forty, thirty, twenty, ten—perhaps he should not have stopped even there. God who saw his persistent faith went the rest of the way and saved the only four who could be saved, and even of these, three were infected with the wickedness of the place.

"Let us not be weary in well doing" as we pray, "for in due season we shall reap, if we faint not" (Gal. 6:9).

#### III. The Result of Intercessory Prayer

God had to destroy the cities. There are some kinds of violent infection which must be destroyed by fire for the sake of others. Out of the destruction, however, God did deliver the righteous Lot, which was doubtless Abraham's real desire.

God hears and answers prayer. That is not only the testimony of His Word,

but of countless Christian men and women down through the ages even to our day. The one who would deny the efficacy of prayer must face an overwhelming flood of authenticated answers to prayer.

We know by experience that the psalmist was right when he said, "This poor man cried, and the Lord heard him" (Ps. 34:6). Remember that He still invites us to come in prayer. "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not" (Jer. 33:3).

August 16

### ISAAC PRACTICES PEACE

Genesis 26:18-31

**Golden Text:** *Blessed are the peacemakers: for they shall be called the children of God.—Matthew 5:9.*

**T**O talk peace in a warring world seems almost futile, and so it is, unless it be the peace of God. In a world largely dominated by the philosophy that might is right, and in which men demand what they call their rights, taking them even by lawless and violent methods, it is increasingly difficult to proclaim the truth that patience and meekness are not weakness, but are Christian virtues worth emulating.

The story of Isaac is interesting from beginning to end. He was an ordinary man, one of the common people. He had come through varied experiences of victory and defeat before the time of our lesson. Fearing a famine, and apparently not trusting God at the moment, he had gone down from the promised land to the country of the Philistines, there redigging the wells which his father Abraham had dug. The result was that he prospered. Ere long, however, envy on the part of his enemies taught Isaac that—

#### I. Peace in This World Is Temporary (vv. 18-21).

Isaac had prospered, but he was still out of the promised land, and while he was in the land of Philistines he could expect no permanent peace.

We are in the world. We long for peace, and would throw all our influence and service into the cause of bringing a righteous peace to the troubled peoples of the world. But let us not be misled by that desire into the support of unscriptural and impossible peace programs. This world is a sinful world, and as long as that is true, there will be strife and war, that men (as James puts it) may have the gains thereof for their own pleasure.

Our business in such a world is to preach the gospel of grace, winning men to Christ, that they may become men of good-will. Isaac was such a man, willing to yield even what seemed to be his right,

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rather than cause contention.

Undoubtedly there are times when one must defend his name and his possessions, but all too often those who do "stand for their rights" have wrecked homes, churches, and nations, and have gained nothing but an empty victory.

The peace of this world is temporary. Is there then no real abiding peace and joy?

### II. Abiding Joy Is Found in Fellowship with God (vv. 22-25).

When Isaac came up into Canaan, the land which God had promised to him, he found real peace and an abiding joy in renewed fellowship with God. Even so, the Christian man and woman who will step out of a spiritually destructive fellowship with the ungodly world and come over wholeheartedly into the spiritual Canaan of full consecration and separated living, will find true peace and satisfying communion with God.

Our thought, however, has wider application—one much needed today. There is to come a time when this world will have true and abiding peace which shall cover the earth like the waters cover the sea. When the One who has the right to reign, the Lord Jesus Christ, returns to take His throne, then, and not before, will there be true peace. We await that day with longing which grows more intense as men grow more violent in their hatred. But is there nothing more we can do? Yes, we learn from Isaac's experience that—

### III. A Godly Life Is a Testimony to Warring Men (vv. 26-31).

These men were wicked men, even speaking falsehood in their claim of friendship toward Isaac (v. 29). Now that they perceived that God was continually blessing Isaac in spite of their repeated injustice toward him, they decided that it would be well to make a covenant of friendship with him. Even those who follow the way of war and aggression cannot deny the effectiveness of true Christian testimony.

Observe also that by his patience and kindness, Isaac ultimately made friends out of his enemies. "It is better to turn enemies into friends than to beat them, and have them enemies still." And so this man with the patient, self-sacrificing spirit brought peace not only to himself, but to those about him, because he believed and trusted God. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Prov. 16:7).

What can we do to bring peace today?

We can pray that God will help America and her allied nations to turn to Him in repentance of sin, and in a desire to so honor His name that He may be able to give His blessing. When Hezekiah spread before the Lord the threat of his enemy, God undertook for him in a mighty way, because his heart was right toward God (Isa. 37:14-20).

Will He do less for us? Surely not. When we are ready to approach Him in faith, and with the uplifting of clean and holy hands, we shall be able "to loose the fateful lightning of His terrible swift sword" against those selfish and unscrupulous men who would destroy the

world to bring about their own will.

August 23

## JACOB'S VISION OF GOD

Genesis 28:10-22

**Golden Text:** *I am with thee, and will keep thee in all places whithersoever thou goest.*—Genesis 28:15.

**D**ECEPTION, trickery, falsehood, jealousy were all present in the family of Isaac at the time of our lesson. A hopeless situation, one would say; and so it was, apart from one thing—the grace of God. We speak that phrase so easily, but in reality it has an infinite depth of meaning. Paul knew it in his life and said, "Where sin abounded, grace did much more abound." We who have been the recipients of God's loving-kindness know it too.

Jacob shared the deception planned by his mother, and thereby he received the blessing of Esau. Not willing to wait God's time for the carrying out of His purpose, they sinned to gain an advantage. Then to escape the wrath of Esau, he had to flee. The journey was ostensibly to find a wife, but in fact a flight from an enraged brother. Could such a journey bring a man to a place of blessing? It did, as there was—

### I. A Revelation of God's Grace (vv. 10-15).

The fugitive was overtaken by darkness on the second night of his journey, and made his bed in the open. Then came the magnificent vision of the ladder to heaven, at the head of which stood the Lord Himself to speak words of gracious promise.

Heaven and earth are not separated. There is a way to reach the throne of God, and there is a way for God to reach and bless His people. The vision of the ladder thus reassured Jacob. We need only remember the God-Man Christ Jesus, who came from glory and has returned there to now appear as our Advocate, to be assured of the same fact.

God renewed to Jacob the covenant with Abraham and with Isaac. He does not forget, nor does He permit His promises to become mere scraps of paper. Men make treaties only to break them. God says, "I will not leave thee, until I have done that which I have spoken to thee of" (v. 15).

In His matchless grace God relieved Jacob's fear by assuring him of His protection; his loneliness by His divine presence; and his uncertainty regarding the future by the promise of blessing.

The response of Jacob was—

### II. A Realization of God's Greatness (vv. 16-19).

Full of holy fear and of awe, Jacob realized the presence of the infinite God. It is a proper and a wholesome reaction when a man, realizing himself to be in God's presence, is overcome by the awe-inspiring experience.

Possibly the reason for our lack of reverence for holy things, for the Lord's day—yes, for God Himself, is because He has become a little God, weak and uninspiring in our thinking. Theologians, preachers, and teachers have dared to speak swelling words of disrespect con-

Moody Monthly

cerning His miraculous power, have denied the deity of His Son, have questioned the authority of His Word. Having sown the wind of unbelief, they have reaped from the people the whirlwind of irreverence, a belittling of God, and a rejection of His authority (Hos. 8:7).

Jacob was reminded of God's immediate presence—"the Lord is in this place." The place of his vision of heavenly things had special meaning to Jacob, even as a place where God has specially revealed Himself to us becomes precious in a particular way to us.

But the underlying truth is that God is everywhere. He is not only in the church, or in the place of vision or of soul-struggle; He is also in the place of trial, of suffering, of sorrow, of loneliness—yes, even of sin. The thing that Jacob "found out that night was not that God visits man, but that God is with man wherever he is. We expect to meet Him in the sanctuary; but He is near us in the market place. . . . Not alone in the sanctuary, but where the multitude gather in defiance of His law, He is there" (G. Campbell Morgan).

This rich spiritual experience led Jacob to—

### III. A Recognition of God's Goodness (vv. 20-22).

The God who would supply his every need, who would watch over him and keep him, was recognized by Jacob as being worthy of his devotion, and he made a vow that He should be his God (v. 21).

The grace and goodness of God are intended to bring men to faith in Him and devotion to His service. Yet men can go on year after year, the beneficiaries of all His bounty, and never so much as say "Thank you," let alone recognize Him as Lord.

Jacob made a very practical and workable decision to demonstrate the reality of his vow. He promised that one-tenth of all God gave him should be given back for a sacred use. He was not like the man of whom it was said that everything was consecrated except his pocketbook.

We agree with Dr. W. H. Griffith Thomas that "if only some of those who are inclined to criticize Jacob would do what he promised and give a tenth of their income to God, what a different state of affairs would obtain in connection with God's work at home and abroad."

Trickery and deception were changed to truthfulness and devotion when Jacob met God face to face. The same blessed transformation awaits those who meet our Lord and Saviour Jesus Christ in faith. Have you met Him?

August 30

### JACOB SEEKS GOD'S HELP

Genesis 32:2-12, 27-29

**Golden Text:** God is our refuge and strength, a very present help in trouble.—Psalm 46:1.

"O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home."

—Isaac Watts.

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from wrong and possessing the power of choice. Sodom and Gomorrah drew upon themselves the judgment of God because of their determination to persist in horrible wickedness. What happened to those cities, terrible as it was, is but a prophecy of even greater judgment to come (Luke 10:10-12).

If man chooses to do right, he may count on all the resources of the omnipotent God to uphold him. But if he chooses to go in the way of sin, he must look forward to the judgment of God. It is important to remember that

### II. He Chooses His Own Way of Life (Deut. 32:31-33).

Moses contrasts the Rock—Jehovah—in whom his people trusted, and the corrupt standards of their heathen neighbors, of Sodom and Gomorrah; but note it well, each one made his own choice.

One greater than Moses, our Lord Himself (Matt. 7:13, 14), spoke of the two ways, and noted with sadness that many go down the broad road to destruction and but few walk in the narrow way of life.

It is a vital matter that we teach our boys and girls the great and noble spiritual standards of Christianity; bring into their lives the power of God through faith in Christ that they may choose well for themselves and be able to lead a bewildered war-shocked world in the right way.

The need of humanity is great now, but it will be even greater in a post-war world of broken homes, broken lives, and broken hearts. We must be ready to minister in the name of Christ.

### III. Neglect and Ignorance Are No Excuse (Amos 6:1-7).

Surprise attack is always doubly effective. "Remember Pearl Harbor." Yes, and remember man's defeat in spiritual things.

Satan would like to lull us to sleep with the assurance that all is well. The heart of man is prone to cherish optimistic thoughts; to magnify that which encourages him to take his ease; to keep away the fear of reality by sweet music, good food, and flowing bowl of wine.

The people of Amos' day, to whom this message was given, had come to the point where prosperity had made them at ease, when they should have been actively alert; foolishly serene, when they should have been vigilant and ready for battle.

Who can say that the same is not in all too large a measure true of the people of our own beloved America. Many elements enter into that dangerous situation, but not the least of them is our increasing use of intoxicants. It may shock some to learn that the per capita use of alcoholic beverages has increased greatly throughout the country. The appalling fact is that the city of Washington, D.C., which should in these days set an example of sobriety and sanity, has led the nation in the increase of the use of strong drink.

That way is the way of captivity (v. 7) unless we repent—and that right soon. America needs to awaken to the dangers which threaten its precious liberty—and, we repeat, the liquor question is not the

least of these problems. We must win a victory over it soon, or we may find that it has won the victory over us—which, may God in His mercy forbid!

## "Every One That Nameth the Name"

(Continued from page 696)

against the flesh. The Holy Spirit is grieved, too, and hindered in His loving work of causing us to realize that communion or fellowship with God. Then Jude speaks of those who turn "the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

Love, communion with God, grace—what an array of God's loveliness and tenderness! O Christian, will you choose the world and its attractions in place of the Father's love? Will you choose things which most fleshly men delight in, and thereby hinder the definite experiences of communion with God through His Holy Spirit? Will you contemplate the precious truth that the Lord Jesus Christ stands before you as the representative of God's grace, or unmerited favor, through which we become partakers of all the benefits of redemption, and then deliberately turn from Him and choose Satan, and these things which he represents? Would God exhort us to do what is beyond our power? We have heard Christians say they could not resist Satan. God says, "Resist the devil, and he will flee from you" (James 4:7).

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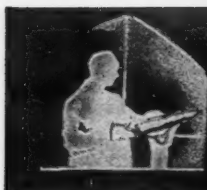
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# For Sermon and Scrap Book

★ William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.



## HIS WORD

The Preaching of His Word gives Sight (Luke 4:18).

The Entrance of His Word gives Light (Ps. 119:130).

The Abiding of His Word gives Might (I John 2:14).

—E. Edmunds.

## SIX CHARACTERISTICS OF A BIBLE CHRISTIAN

Psalms 119:1-3

1. His Standing—"undefiled in the way" (v. 1).
2. His Walk—"in the law of the Lord . . . in his ways" (vv. 1, 3).
3. His Stability—"keep his testimonies" (v. 2).
4. His Earnestness—"seek him with the whole heart" (v. 2).
5. His Power over Sin—"they also do no iniquity" (v. 3).
6. His Experience—"blessed by God, and blessed in heart (vv. 1, 2).

—L. J. Derk.

## HEAVENLY REWARDS

1. Reward of hearing "Well done" (Matt. 25:21, 23).
2. Reward of being like Christ (I John 3:2).
3. Reward of receiving a resurrected body (I Cor. 15:53, 54).
4. Reward of seeing our work survive fire (I Cor. 3:12-15).
5. Reward of receiving a prepared and permanent home (John 14:1-3).
6. Reward of receiving a personal, glorious inheritance that has been reserved (I Pet. 1:4).

—Benj. W. Johnson.

## THE ABUNDANT HOPE OF THE SONS OF GOD

Romans 8:24, 25

1. An Expectant Hope—the Lord's appearing (Titus 2:13).
2. A Patient Hope—unto the Lord's coming (Jas. 5:7, 8).
3. A Desired Hope—our body of glory (II Cor. 5:2).
4. A Waiting Hope—the redemption of the body (Rom. 8:23).
5. A Rejoicing Hope—to see the glory of God (Rom. 5:2).
6. A Purifying Hope—to live spotlessly (I John 3:3).
7. A Living Hope—energizing the soul (I Pet. 1:3).

—Christian Witness.

## VOLUNTEER TROOPERS

I Chronicles 12:8-22

Some of the requisites of volunteers are:

1. Separation from place, people and plans (v. 8).
2. Preparation of head, heart and hands (v. 8).
3. Protection—"shield, buckler" (v. 8).
4. Determination—"faces of lions" (v. 8).
5. Acceleration—"swift as roes" (v. 8).
6. Reception (v. 17).
7. Consecration (v. 18).

—M. E. Hawkins.

## THE GREAT COMMISSION

Matthew 28:18-20; Mark 16:15, 16

1. Great Commissioner—"Jesus."
2. Great Power—"all power."
3. Great Imperative—"go."
4. Great Field—"all the world."
5. Great Need—"all nations."
6. Great Message—"the gospel."
7. Great Responsibilities—"teach . . . baptize."
8. Great Program—"all nations . . . all the world."
9. Great Identification—"baptizing."
10. Great Privilege—"in the name."
11. Great Names—"Father . . . Son . . . Holy Spirit."
12. Great Expectations—"observe all things."
13. Great Results—"shall be saved . . . shall be damned."
14. Great Promise—"Lo, I am with you alway."

—Herschel Given.

## WHAT SHALL SEPARATE US FROM THE LOVE OF CHRIST?

Romans 8:35

1. Tribulation? "Tribulation worketh patience" (Rom. 5:3).
2. Distress? "They cried unto the Lord in their trouble, and he delivered them out of their distresses" (Ps. 107:6).
3. Persecution? "Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven" (Matt. 5:10).
4. Famine? "In the days of famine they shall be satisfied" (Ps. 37:19).
5. Nakedness? "He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (Isa. 61:10).
6. Peril? "Out of them all the Lord delivered me" (II Tim. 3:11).
7. Sword? "Though an host should encamp against me my heart shall not fear" (Ps. 27:3).

—Friends' Witness.

## LOVE'S ANTICIPATION

June 21

Look up. "Love his appearing" (Luke 21:28; II Tim. 4:8).

Occupy. "Faith . . . worketh by love" (Luke 19:13; Gal. 5:6).

Visit. "To provoke unto love" (Jas. 1:27; Heb. 10:24).

Exhort. "Speaking the truth in love" (Heb. 3:13; Eph. 4:15).

—Samuel W. Tatnall.

## DIVINE COMPANIONSHIP

Hebrews 13:5

1. Man's Nature—alienated from divine companionship (Rom. 3:11).
2. God's Nature—to be a companion to man (John 10:14).
3. Man's Necessity—to be in companionship with God (I John 1:3).
4. Brotherly Love—necessary to companionship (Heb. 13:1).
5. An Untrue Companion (II Tim. 4:10).
6. A True Companion (Ps. 119:63).
7. An Unchanging Companion (Heb. 13:8).
8. A Companion that will never leave us (Heb. 1:12).
9. A Companion that will never forsake us (Ps. 37:28).
10. A Companion that gave His blood that we might be saved (Heb. 9:14).

—Aubrey C. Selgie.

## THE PRINCIPLES OF PEACE

Matthew 5:9

1. Desire for Peace. No individual or nation will have peace unless peace is desired (Ps. 37:4; Eph. 2:3).
2. Regeneration. There must be work of the Holy Spirit which changes an evil desire and the heart of nations to righteousness (Prov. 14:34; Gal. 5:22).
3. Education. If more money were spent on peace education, less would have to be spent on war (Eccles. 9:18; Rom. 14:19).
4. Prayer. Prayer for peace may be a most effective weapon in the hands of a God-fearing and peace-loving people (II Chron. 7:14; Mark 11:24).
5. Love (of neighbor, Luke 10:27). Anyone who loves God supremely will love his neighbor as himself, and so have peace (Matt. 5:9; I John 4:18).
6. Deeds (of kindness, Matt. 7:12). The Golden Rule consists not simply in negative goodness, but in deeds of positive kindness, which are bound to produce peace (Rom. 12:17-21; I Pet. 3:11).
7. Federation (or co-operation, reciprocity). If nations were "laborers together with God," working for the highest good of all concerned, universal peace would be the inevitable result (I Kings 5:12; I Cor. 3:9).

—Will H. Muston.

Moody Monthly

## PRAYER FOR COMFORT

Lord God, in my affliction  
I turn to Thee in prayer,  
Unshaken in conviction;  
My life is in Thy care.

Dear Lord, give me endurance  
In trouble and in pain;  
And strengthen my assurance  
That crosses are sweet gain.

I know that every sorrow  
Sent by Thy loving hand  
Points to a brighter morrow  
In heaven's holy land.

Lord, keep my faith unswerving,  
And let Thy will be done,  
Until, all undeserving,  
My rest in heaven be won.  
—Clara Seuel Schreiber, in *Lutheran Witness*.

## SAMUEL CHADWICK ON THE BIBLE

"I have worked at the Bible, prayed over the Bible, lived by the Bible for more than sixty years, and I tell you there is no book like the Bible. It is a miracle of literature, a perennial spring of wisdom, a wonder-book of surprises, a revelation of mystery, an infallible guide of conduct, and an unspeakable source of comfort. . . . Read it for yourself. Study it according to its own directions. Believe its message. Follow its precepts. No man is uneducated who knows the Bible, and no man is wise who is ignorant of its teachings. . . . I never go anywhere without it, and it is my chief joy."—*Free Methodist*.

## WANTED!

1. *Fathers* like Abraham. "He will command his children and household after him, and they shall keep the way of the Lord" (Gen. 18:19).
2. *Mothers* like Hannah. "As long as he [her son] liveth, he shall be lent to the Lord" (I Sam. 1:28).
3. *Boys* like Jesus. He returned with His parents to Nazareth, "and was subject unto them" (Luke 2:51).
4. *Girls* like the little maid who told her mistress that God could heal Namaan's leprosy (II Kings 5:1-3).
5. *Brothers* like Nehemiah and Hanani, who served God together (Neh. 7:2).
6. *Sisters* like Mary and Martha, who received Jesus into their home and into their lives (Luke 10:38).
7. *Men in high places* like Daniel, in whom no fault could be found (Dan. 6:5).
8. *Preachers* like Paul, who "in weakness, and in fear, and in much trembling" presented the truth in the power of the Spirit (I Cor. 2:1-5).
9. *Servants of God* like Barnabas. "He was a good man, and full of the Holy Ghost and faith" (Acts 11:24).
10. *Lovers of the Bible* like the Bereans. "They received the word with all readiness of mind, and searched the scriptures daily" (Acts 17:11).

—Source Unknown.

Jesus Christ forgave voluntarily, He died vicariously, He arose visibly, and He lives victoriously.—Jim E. Stark.

August, 1942

## KEEP THY HEART

Proverbs 4:23

1. The Interior Cleansed (Acts 15:8, 9).
2. The Entrance Guarded (I John 2:15-17).
3. The Throne Occupied (I Pet. 3:15).
4. The Whole Filled (Eph. 5:18).

—The Witness.

## FIVE PRECIOUS PEARLS

Romans 5

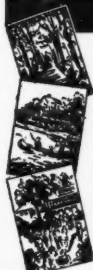
1. Peace (v. 1).
2. Grace (v. 2).
3. Glory (v. 2).
4. Hope (v. 4).
5. Joy (v. 11).

—Ruth E. Fish.

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The child leans on its parent's breast,  
Leaves there its cares, and is at rest;  
The bird sits singing by its nest,  
And tells aloud  
His trust in God, and so is blessed  
Neath every cloud.

He has no store, he sows no seed,  
Yet sings aloud, and doth not heed:  
By flowing stream or grassy mead  
He sings to shame  
Men who forget, in fear of need,  
A Father's name.

The heart that trusts forever sings,  
And feels as light as it had wings;  
A well of peace within its springs;  
Come good or ill,  
Whate'er today, tomorrow brings,  
It is His will.

—The Parish-by-Post.

## JOHN 10:9 ANALYZED

"I am the door"—  
The simplicity of the gospel.  
"By me"—  
The exclusiveness of the gospel.  
"If any man enter in"—  
The universality of the gospel.  
"He shall be saved"—  
The certainty of the gospel.  
"And shall go in and out"—  
The liberty of the gospel.  
"And find pasture"—  
The satisfaction of the gospel.  
—C. I. Scofield.

## THREE GARDENS OF SCRIPTURE

### I. The Garden of Eden.

1. It was provided for man's happiness, a place of innocence, beauty and blessedness.

2. Sin made it a place of disaster.

### II. The Garden of Gethsemane.

1. How different this garden provided for our Lord's anguish, from that provided for Adam.

2. Here man slept while the Saviour struggled with the adversary on the eve of the atonement.

### III. The Garden of the Heavenlies.

1. The characteristics of this Eden are superior to the first.

a. Its elements differ; gold will replace dust.

b. Its extent differs. It will not be a small corner of a planet, but a universe of glory in which nations dwell.

c. Its beauty.

2. The inhabitants of the heavenly Eden are different.

a. The God who created Adam's body from the dust of the earth will provide a glorified body.

b. The employment of heaven will not be the cultivation and protection of the garden, but the more lofty occupation of glorifying God.

c. There will be no threat to security. Adam fell and became a lost soul. But the man who trusts Christ as Saviour will one day be immune from temptation and evil.

—Carl F. Henry.

## THINGS THE LORD HATH JOINED TOGETHER

### Confession and Forsaking.

"Whoso confesseth and forsaketh [his sins] shall have mercy" (Prov. 28:13).

### Repentance and Faith.

"Testifying . . . repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21).

### Forgiveness and Cleansing.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

### Believing and Confessing.

"With the heart man believeth . . . and with the mouth confession is made" (Rom. 10:10).

### Days and Strength.

"As thy days, so shall thy strength be" (Deut. 33:25).

### Life and Godliness.

"All things that pertain unto life and godliness" (II Peter 1:3).

### Grace and Glory.

"The Lord will give grace and glory" (Ps. 84:11).

## SALVATION

1. From Sin (Matt. 1:21).
2. Through Faith (Acts 16:31).
3. Of God's Mercy (Titus 3:5).
4. Represented as Past (Eph. 2:8, R.V.).
5. As Present (Phil. 2:12, 13).
6. As Future (I Pet. 1:5).

—John R. Riebe.

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Moody Monthly

# Evangelistic and Bible Conference Fields

★ Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Evangelistic and Christian workers whose reports appear in this department may be addressed through the MOODY MONTHLY office.—Editors.



**NORTH Side for Christ** was the slogan used in meetings in the North Side Baptist Church of Chattanooga, Tenn., led by Dr. Harry McCormick Lintz, with T. A. Brannen, associate pastor, in charge of the music. The revival effort, as reported by Mr. Brannen, was the greatest the church has ever had, according to charter members. Only on two occasions were there vacant seats in the auditorium, and on the closing Sunday overflow crowds attended all services. In addition, a thirty minute gospel program was given over the air each day. Twenty came forward to accept Christ and twelve united with the church. There were many rededications and restorations, as well as abundant testimony to the rich blessing that came to Christians.

"The Spiritual Recovery Crusade under the direction of Dr. Harry O. Anderson is over, but the spiritual impact will linger on for a long time to come," writes O. Silversen, pastor of the First Baptist Church of Deadwood, S. D. "The Lord opened the hearts and lips of some who had never prayed in public. There were more than 40 conversions, all of whom united with this or other churches of the city. During the eleven days that Dr. Anderson was with us there was not a day that some one did not come to Christ. A by-product of the meeting was the ward prayer groups started in various parts of the city. At the midweek service

following the campaign, we had an echo meeting and three members were received by letter and one by profession of faith."

A Youth Gospel Crusade was held in June at the Gospel Tabernacle, Kankakee, Ill., Charles F. Pfeiffer, pastor. The crusade was under the leadership of Richard Neale, of Wheaton, Ill. In addition to the evening services, afternoon meetings were held for boys and girls. The evangelistic emphasis was uppermost in all services, and a number expressed a desire to accept Christ as their personal Saviour. Daily Vacation Bible School was conducted by Richard Neale at the Calvary Baptist Church of Plymouth, Mich., L. B. Stout, pastor. The attendance was much larger than last year and a number of boys and girls accepted Christ.

One hundred forty-nine additions and twenty other conversions are reported as a result of the two weeks' meeting conducted by Hyman Appelman in the Grant Park Baptist Church, Atlanta, Ga., of which Dr. E. M. Altman is pastor.

A special feature of the meetings in the First Baptist Church of Sidney, N.Y., led by the Edward VanderJagt Party, was the opportunity of preaching the gospel to more than six thousand defense workers over a special hook-up of loud speakers. Souls were saved and the Word of God was received with great blessing. The singing and special music by Mrs. VanderJagt and Betty Mae were greatly blessed of God. The party also reports a blessed time at the West Grove Congregational Christian Church, Bloomfield, Ohio, where souls were born into the kingdom and Christians consecrated their lives to the service of the Master.

Marion Beene writes: "It was our privilege to conduct two revivals in June in the Jameson Baptist Church of Alton, Ill., where W. J. Richardson is pastor, and in the First Baptist Church of Alhambra,

Middlesboro, Ky. They report more than a thousand conversions. In May they held a revival at Smith Methodist Church, Middlesboro, of which Bascom Burkhart is pastor. Here there were 40 conversions. Mrs. Catalino conducted one week of the meeting while Mr. Catalino answered a call from a distant city. In the Mary Helen Methodist Church of Coalgood, Ky., where Mr. and Mrs. Catalino next served, 80 conversions and many consecrations were reported. There were also 50 young people who accepted the Lord in Mrs. Catalino's youth revival in connection with the Mary Helen Church meeting. In June the evangelists held a tent meeting at Chevrolet, Ky., with many conversions.

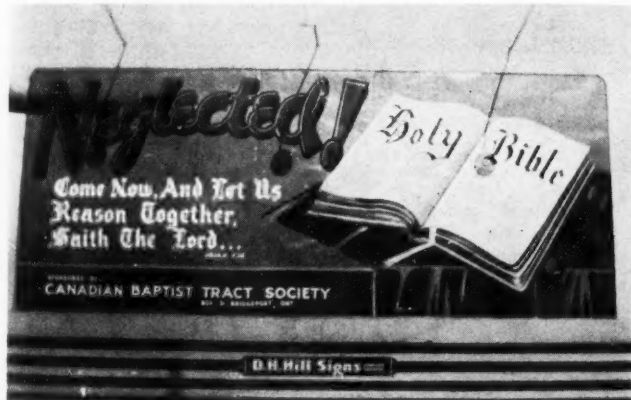
Five campaigns in Louisiana conducted by Tom Presnell in April and May resulted in 200 saved and restored. The meetings were in the First Congregational churches of Kinder, Reeves, and Dry Creek, of which Paul Leeds and Seth Baggett are the pastors; also in the Nazarene church of Topsy and the independent church of Moss Bluff, where S. L. Nussbaum and Harry Deitchman are the pastors. Attendance and interest were very good, and the manifestation of the Holy Spirit's power in conviction, repentance, and reconsecration was remarkable in several services.

Violet Heefner and Ida Vogel led an eight-day series at the First Baptist Church of Curwensville, Pa., where George Evans is pastor. On June 7 they began a meeting at the new First United Brethren Church at Boonville, Ind., D. V. Davis, pastor. Souls were saved and two volunteered for Christian service. Following the close of the meeting the party went to the United Brethren Church of Kingman, Ind., of which B. H. Spratt is pastor. Eleven souls professed to accept Christ. The pastor and people were grateful to God for what was accomplished during the meeting and rejoiced in the answer to their earnest prayers.

The Bible conference in June in the First Baptist Church of Saltillo, Pa., proved a blessing to the community. This was the sixth in a series of conferences for Bible instruction and consecration of Christians. The new pastor, Dr. Clem E. Hershey, was the speaker. The July conference was led by Elmer Horner, assistant pastor of the Calvary Baptist Church of Altoona, Pa.

Chester M. Savage, pastor of the First Baptist Church of Savannah, Mo., conducted a meeting for the First Baptist Church of Houston, Miss., W. C. Stewart, pastor. The services were greatly blessed in a number of conversions and additions. Crowds attended the morning as well as the evening services. The music was led by Bill Nason, of Kosciusko, Miss.

Dale Emerich, of Rockford, Ohio, was the evangelist in a campaign at the Bible



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Center Rescue Mission, Galesburg, Ill., of which Sylvester Sanford is superintendent. The new home of the mission was dedicated in an all-day meeting on June 28. Mr. and Mrs. T. M. Davis had charge of the music. The building is equipped with a men's dormitory and keeper's quarters, as well as Sunday school rooms. C. A. Ruberg, formerly of the Peoria South Side Mission, is the new custodian of the building.

During May, John Carrara led a two weeks' series in the First Baptist Church of Milan, Mich., where D. C. Swaney is pastor. From the opening night souls were saved, and Christians were quickened by the working of the Holy Spirit in their midst. At two of the evening services special music was rendered by a unique band of young people from Britton, Mich., ranging from four to eighteen years of age, all consecrated to the Lord. Mr. Carrara next went to the Baptist Church of Waukegan, Ill., for two weeks. The attendance was most gratifying, and souls found the Lord from the first night until the close of the series. Some of the older members reported that the meeting was the most successful and fruitful in the history of the church. The choir co-operated nightly. Amplifiers were installed to accommodate the overflow crowd in the large side room.

Following Easter Sunday a campaign of evangelism was launched in the First Brethren Church of Uniontown, Pa., with Michael Walsh as evangelist, assisted by the Stover Gospel Singers of Philadelphia. From the beginning the church was filled to capacity and an amplifying system cared for the overflow in Sunday school rooms. There were 53 decisions for Christ. Mr. Walsh spoke over the radio each morning and Sunday afternoon. He also taught the entire Sunday school both Sundays, and visited, with the pastor, in many homes.

"The Musical Whites," Mr. and Mrs. Paul White, continued through June with Merrill T. McPherson, pastor of the Church of the Open Door, Philadelphia. Mr. White had charge of the choir and other musical activities, also assisting in pastoral work over a very large parish. Mrs. White was organist and assisted generally with the musical work. During their stay in Philadelphia they had many outside opportunities to preach and sing the gospel.

Mr. and Mrs. Gerald E. Bonney conducted a meeting in June in the First Methodist Church of Mangum, Okla., O. L. Adams, pastor. Following this meeting they went to the First Methodist Church of Lonoke, Ark., where O. E. Holmes is pastor. Mr. and Mrs. Bonney have their son Hurlbut with them through the summer months as soloist.

#### NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Dr. Carl Armerding conducted a Bible conference at Slippery Rock, Pa., June 21-26. On June 28 he began his ministry at the Gull Lake Bible Conference in Augusta, Mich.

W. W. Shannon and Michael A. Guido held an evangelistic campaign from June 7 to 21 in Evansville, Ind. The meetings

were held in a tent in connection with the Evansville Tabernacle and the ten o'clock radio broadcast of Maurice Davis. There was rain practically every night, but in spite of it the tent was overcrowded for each service. The Lord honored this campaign with a number of conversions. Many of those who received Christ had resisted the invitation for a considerable time.

Mr. Guido conducted the closing meditations each evening at the Texas State Christian Endeavor Convention, held in San Antonio, Tex., June 18-21. On June 21 he spoke at the First Cumberland Presbyterian Church of San Antonio. There were forty decisions at this service.

Irwin A. Moon conducted a "Sermons from Science" conference in Glendale, Calif., and also at March Field, Calif. The Lord rewarded his ministry in each place with many conversions.

J. O. A. Luckman, acting director of the Extension Department, gave two dedicatory messages, one in the Christian Center at Chanute Field, Rantoul, Ill., where E. W. Crockett is directing the work. On June 7 Mr. Luckman brought a dedicatory message at the Villa Park Gospel Tabernacle, Villa Park, Ill. Lee Clinton is pastor. June 13-15 Mr. Luckman gave several messages at various services in connection with the Shannon-Guido campaign in Evansville, Ind. June 21 he opened the missionary conference at the Stockyards Baptist Church, Chicago, A. Miazoskoy, pastor. Twelve decisions resulted from the meeting. Mr. Luckman also spoke at the opening sessions of the Gull-Lake Bible Conference in Augusta, Mich., June 27 and 28.

#### FUTURE ENGAGEMENTS

Harry O. Anderson—Oct. 4-12, Oakland, Calif.  
 Marion Beene—Aug. 2-21, Knoxville, Tenn.; Aug. 24-Sept. 6, Jersey Shore, Pa.; Sept. 13-27, Wright City, Okla.; Oct. 11-25, Davis, Okla.  
 Blaine Bishop—July 27-Aug. 9, Caribon, Minn.; Aug. 10-23, Rosewood, Minn.; Aug. 24-Sept. 6, Ada, Minn.  
 Gerald E. Bonney, "The Bonney Workers"—July 27-Aug. 9, Vinson, Okla.; Aug. 16-30, Houston, Tex.; Sept. 6-20, Tucumcari, N.M.; Sept. 21-Oct. 4, Ferris, Tex.  
 Earle W. Braun—Aug. 5-9, Lake Lamoka, Tyrone, N.Y.; Aug. 10-23, Jersey Shore, Pa.; Aug. 24-Sept. 6, Indian Park, Williamsport, Pa.; Sept. 7-26, Macomb, Ill.; Sept. 27-Oct. 11, Sonoma, Ill.; Oct. 18-Nov. 1, Zion, Ill.; Nov. 3-15, Alexis, Ill.  
 John Carrara—Aug. 16-28, Lorain, Ohio; Sept. 2-27, Wichita, Kan.  
 John Raymond Hand—July 27-Sept. 1, Philadelphia, Pa.  
 Norman B. Harrison—July 27-Aug. 2, Detroit, Mich.; Aug. 3-8, Homer, N.Y.; Aug. 9-14, Ocean City, N.J.; Aug. 17-23, Haddon Heights, N.J.; Aug. 24-30, Gull Lake, Mich.  
 Ed Henry—Aug. 26, Winona Lake, Ind.; September, Diniphan, Neb.; October, New York, N.Y.; November, Springfield, Ill.  
 Jubilate Trio—Aug. 2-12, Olcott, N.Y.; Aug. 17-30, Red Rock, Pa.  
 R. J. Kees—August, St. Louis, Mo.  
 David F. Nygren—August, Welland, Ont.; Sept. 20-Oct. 4, Milaca, Minn.  
 Albert Peterson—July 22-Aug. 2, Carney, Mich.; Aug. 5-16, Webster, Wis.; Aug. 18-Sept. 6, Rockford, Ill.  
 W. E. Pietsch—Aug. 26, Chicago, Ill.; August, Winona Lake, Ind.; August-September, Alaska.  
 Sylvester Sanford—July 20-Aug. 2, Universal, Ind.  
 Gipsy Smith—Sept. 13-27, Billings, Mont.; Oct. 11-25, Chicago, Ill.; Nov. 8-22, Hamilton, Ont.  
 O. W. Stucky—July 21-Aug. 9, Cleveland, Ohio; Aug. 10-30, Detroit, Mich.; Sept. 4-13, Dunneville, Ont.; Sept. 15-27, Royal Oak, Mich.; Oct. 4-18, Glendale, Ariz.  
 Michael Walsh—July 26-Aug. 2, Harvey Cedars, N.J.; Aug. 4-9, Lancaster, Pa.; Aug. 10-16, Paterson, N.J.; Aug. 17-23, Newark, N.J.; Aug. 24-30, Winona Lake, Ind.  
 Paul White—Aug. 1-9, Southampton, Pa.; Aug. 23-30, Oakmont, Pa.  
 Howard S. Williams—Aug. 12-30, Norfolk, Va.; Sept. 13-Oct. 11, Joliet, Ill.; Oct. 18-Nov. 8, Macomb, Ill.

Anthony Zeoli—July 26-Aug. 16, Philadelphia, Pa.; Aug. 17-23, Highland Park, Pa.; Aug. 31-Sept. 7, Red Rock, Pa.; Sept. 13-27, Jamestown, N.Y.; Oct. 4-Nov. 29, Waterloo, Iowa.

#### FORTHCOMING CONFERENCES

Ben Lippen Bible Conferences (near Asheville, N.C.): General and Young People's Conference, Aug. 1-9; Ministers' and Christian Workers' Conference, Aug. 10-13; Bible and Christian Life Conference, Aug. 15-23.  
 Bethanna Bible and Missionary Conferences (Southampton, Pa.): Aug. 1-9; Aug. 15-23; Aug. 29-Sept. 7.  
 Big Bear Lake Bible Conference (near Pine Knot, Calif.): Boys' and Girls' Camp, General and Young People's Conferences, June 28-Sept. 7.  
 Boardwalk Conferences: Atlantic City, N.J., Aug. 1-23; Wildwood, N. J., Aug. 3-14.  
 Buffalo Bible Conference (Ebenezer, N.Y.): Aug. 23-28.  
 Camp Okoboji (West Okoboji Lake, Milford, Iowa) Bible and Missionary Conference, Aug. 31-Sept. 7.  
 Canadian Keswick Conference (Muskoka Lake, Ont.), June 27-Sept. 7.  
 Cedar Lake (Ind.) Conferences: Wheaton College Bible Conference, July 29-Aug. 2; Fundamental Young People's Fellowship, Aug. 2-9; Christian Business Men's Committee, Aug. 9-16; Boy's Camp Aug. 16-23; a Week of Bible Ministry by Dr. M. R. DeHaan, Aug. 23-30; National Independent Fundamental Churches of America, Aug. 31-Sept. 7.  
 Central New York Bible Conferences (Homer, N.Y.): Young People's Conference, July 24-31; General Bible Conference, Aug. 2-23.  
 Colorado Springs (Colo.) Bible Conference; Moody Bible Institute Conference, Aug. 16-23.  
 Fairhaven (N.Y.) Bible Conference: Aug. 2-9.  
 Findley Lake (N.Y.) Bible Conference: Camp Meeting, July 25-31.  
 "Gitche Gumee" Bible Camp (Eagle River, Mich.): Aug. 2-16.  
 Greenwood Hill (Fayetteville, Pa.) Bible Conference: July 18-Aug. 2.  
 Grove City (Pa.) Bible School; July 26-Aug. 1.  
 Gull Lake (Mich.) Bible Conferences: June 27-Aug. 30.  
 Keewahdin Bible Conference (near Port Huron, Mich.): June 28-Sept. 7.  
 Lake Superior Bible Conference (Eagle River, Mich.): Bible Camp, Aug. 2-16.  
 Maranatha Bible Conferences (Muskegon, Mich.): June 21-Sept. 7.  
 Medicine Lake Bible Camp (near Minneapolis, Minn.): July 27-Aug. 9.  
 Midwest Keswick (Mound, Minn.): Sept. 4-7.  
 Montreat (N.C.) Summer Conferences: Montreat Leadership School, July 21-30; Young People's Leadership Training School, July 30-Aug. 7; Home Missions Conference, Aug. 9-12; Foreign Missions Conference, Aug. 13-19; Bible Conference, Aug. 20-30.  
 Montrose (Pa.) Bible Conferences: Ministerial Conference, July 20-30; General Conference, July 31-Aug. 16; Prophetic Conference, Aug. 17-23; Virginia Asher Women's Council Conference, Aug. 24-30.  
 Moravian Youth Conferences: Camp Innabach (Pa.) Conference, Aug. 1-8; Camp Hanes (N.C.) Conference, Aug. 17-24.  
 Mount Hermon Conference (near Santa Cruz, Calif.): June 21-Sept. 13.  
 New England Fellowship Conferences (Rumney, N.H.): Business and Professional Men's Conference, July 25, 26; Pastors' Conference, July 27-31; Women's Conference, Aug. 1-7; General Conferences, Aug. 8-Sept. 4; American Sunday School Union Camp, Aug. 29-Sept. 4; Labor Day Week-end, Sept. 4-7.  
 Niagara Bible Conferences (Olcott, N.Y.): Boys' Camp, July 27-Aug. 2; Missionary Conference, Aug. 2-9; General Conference, Aug. 9-23.  
 Northfield Summer Conference (E. Northfield, Mass.): Aug. 1-17.  
 North Mountain Bible Conference (Red Rock, Pa.): Aug. 3-Sept. 7.  
 Odosagib Bible Conference (Machias, N. Y.): June 29-Aug. 21.  
 Old Orchard (Me.) Convention: July 31-Aug. 9.  
 Ontario Bible Conference (Fair Haven, N.Y.): Aug. 2-9.  
 Pinebrook Bible Conferences (near E. Stroudsburg, Pa.): June 20-Sept. 7, continuously.  
 Providence Bible Institute Conferences: Sunrise Mountain Bible Conference, Lake George, N.Y., July 27-Aug. 2; Youth Conference, Providence, R.I. Bible Institute, Sept. 4-7.  
 Sacandaga Bible Conference (Broadalbin, N.Y.): July 5-Aug. 26.  
 Southwest Bible and Missionary Conference (Flagstaff, Ariz.): Aug. 4-16.  
 Stony Brook (L.I., N.Y.) Gatherings: Interdenominational Young People's Conference, July 18-Aug. 1; General Bible Conference, Aug. 1-15; Believers Bible Conference, Aug. 15-31.  
 Sunrise Mountain Bible Conference (Lake George, at Silver Bay, N.Y.): June 27-Sept. 7.  
 Victorious Life Conferences (Keswick Grove, N.J.): General Conference, July 25-Aug. 2; Young People, Aug. 8-16; General Conference, Aug. 22-30; Labor Day Conference, Sept. 4-7.  
 Winona Lake (Ind.) Bible Conferences: Bible Conference, Aug. 9-30; Camp Meeting, Aug. 30-Sept. 6.  
 Zulu and Basutoland Missionary Conference (Zion, Ill.): Aug. 16-23.

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## Light

(Continued from page 699)

clared: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" (Ps. 27:1). Isaiah urged his people: "O house of Jacob, come ye, and let us walk in the light of the Lord" (Isa. 2:5). The name we usually apply to this particular type of illumination is *spiritual light*.

To secure a better understanding of spiritual light, it might be well to divide it into three parts. To study the first we must go to the New Testament.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not" (John 1:1-10; see also John 3:17-21; 8:12; 9:5; 12:35, 36, 46; Luke 1:76-79; 2:28-32).

We need to realize that there is but one light, called "the Light," "that Light," or "the true Light," and it is only through the true Light that sinful man can come to God. But our hearts are saddened when we read that "light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19).

The Lord our God has been gracious to us and has provided not only the Light, but also guiding or lamp light, for we read: "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). "The entrance of thy words giveth light; it giveth understanding unto the simple" (Ps. 119:130). "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life" (Prov. 6:23). The reading and study of God's Word will guide us, but so many miss the way because they do not follow this guiding or lamp light placed here to direct their paths.

**T**HERE ARE ALSO "LESSER LIGHTS," and that is where every true Christian enters the picture. Isaiah spoke concerning the Israelites and the Gentiles: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles" (Isa. 42:6). We Christians are told: "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father

which is in heaven (Matt 5:14-16). In John 1:6-8, above quoted, it is clearly stated that John the Baptist was not "that Light," but was to bear witness of the Light, even as we who are Christians should do. Paul declares: "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth" (Acts 13:47).

Paul wrote to the Philippians: "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2:15). But what kind of lights are we? Are we bright witnesses for "that true Light," or are we so dim that those around about us do not know that we even possess that Light?

**O**NE OTHER TYPE OR KIND of light needs to be mentioned, for God never leaves us in doubt about our future. We read: "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended" (Isa. 60:19, 20).

A more complete description of this eternal or everlasting light is given us in Revelation 21:22-27, and in Revelation 22:5 we read: "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." We do not know what kind of light this will be, but we shall be able to recognize each other in the bodies we then have, and we are left in no doubt that the glory of the Lord will shine round about and that "the Lamb is the light thereof" (Rev. 21:23). Also we know that there will be everlasting light for those whose names "are written in the Lamb's book of life" (Rev. 21:27), but outer darkness (Matt. 8:12; 22:13; 25:30) for those who know not the Light.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:5-7).



All events that transpire in this world or the next will only make the great gulf fixed between saints and sinners the deeper and the broader—will only make the saints more holy and more happy, the sinners more sinful and more wretched. The widening space between them in character and in relations to God's throne, will of necessity constitute a gulf which none can ever pass over.—Charles G. Finney.

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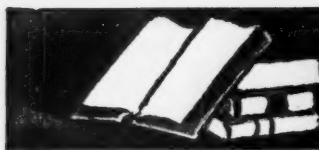
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# Book Notices

Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 843 North Wells Street, Chicago.



## Bible Prophecy of Today's Events, by Fred Koerber.

In many vivid and graphic details of daily occurrences, Bible prophecies are shown to be unfolding before our eyes. Some will not agree on the interpretation and time-fulfillment of a few of these prophecies; others appear somewhat trivial in their alleged fulfillment; but the picture on the whole is a striking and truthful presentation. The root of world conditions as sin, the remedy in Jesus Christ, and the plea to receive Him are clearly and earnestly presented.

76 pages. 5 1/2 x 8 inches. Koerber Bible Publications, Hickory, N. C. 50 cents. N.J.S.

## The King and His Kingdom, by W. MacKenzie MacIntosh, M.A., B.D.

The author of this book states that his purpose in writing is to place emphasis upon the character of the Lord Jesus as a King, and upon the fact that some day He will take the throne of His kingdom and rule. This emphasis is to give the average Christian, who has but a limited view of the Lord Jesus, a balanced, full-orbed view of Him in His three-fold office of Prophet, Priest, and King. The reviewer believes he has accomplished his purpose.

After one has read the book, the Lord Jesus becomes more real, His Person is, in the view of the Christian, far more exalted; His place in the great program of God and His influence in the midst of human history far more important and colossal. The book follows Him in Messianic prophecy, in His life on earth, in His death and resurrection, and in His coming kingdom. The author's delineations of character, both with respect to our Lord and also with respect to the disciples, are excellent. He is thoroughly sound on the cardinal doctrines of the Christian faith, and premillennial in his viewpoint. He does not, however, distinguish between the rapture and the second advent or give details of the millennial kingdom, but he does speak of a regathered Israel, of the fact that the world is growing worse, and that only the King Himself can cope with the world situation.

The book is recommended for its delineation of the character of our Lord as a King, which balances up and rounds out the twofold office He will some day hold, when as a Priest upon His throne He will rule the nations from Jerusalem.

178 pages. 5 x 7 1/4 inches. Fleming H. Revell Company, New York. \$1.50. K.S.W.

## Social Message of the Apostle Paul, by Holmes Rolston, D.D.

This volume is the result of the James Sprunt Lectures delivered by Dr. Rolston at the Union Theological Seminary in Richmond, Va., Feb. 1-7, 1942.

Recently the faculty and trustees have decided to call to this lectureship "younger scholars who had demonstrated capacity for productual thinking." The author of this work was the first of such called. According to the president of the seminary, the series was received with enthusiasm. One needs but to read the lectures to understand the reason for this.

Dr. Rolston shows clearly that Paul's eschatology is consistent with the idea that the Church is adapted to the needs of every age. The apostle wrote: "There is

neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (Gal. 3:28); yet he recognized both Jew and Greek, did not become an abolitionist in his day, and advised, "Wives, submit yourselves unto your own husbands, as unto the Lord" (Eph. 5:22). Dr. Rolston makes very evident that the message given by the Holy Spirit through Paul is applicable to any age or condition.

250 pages. 5 x 7 1/4 inches. John Knox Press, Richmond. \$2.00. J.H.C.

## Walks with Our Lord Through John's Gospel, by Erling C. Olsen.

One of the encouraging indications of God's blessing upon America, even in her great hour of need, is His grace upon Christian laymen who have taken up work too often neglected by the Church and the ministry. Ordinarily their gifts are more along the line of evangelistic testimony or the organization of new fields of endeavor, but to some there has also come the gift of Bible exposition.

In an abundant measure—for God's glory—these gifts have been combined in the author of these "walks" through the Gospel of John. In all ways he is a useful and outstanding Christian layman, but in the field of Bible study and exposition he has shown special diligence. He has been used to bless thousands with his straightforward instructive and convicting Bible studies over the air. Gathered in book form, they make readily available much helpful material, bearing often on present conditions in the world, but eternal in their value because presenting divine truth.

Two volumes, 651 pages. 5 1/2 x 8 inches. Zondervan Publishing House, Grand Rapids. \$3.00. H.L.L.

## Stephen Grellet, by William Wistar Comfort, D.D.

The president emeritus of Haverford College renders a distinct service to Christians in general by this informing biography of the best known Quaker of the last century, who in many American states and throughout the countries of Europe engaged in personal evangelism while also eagerly promoting humanitarian reforms. Like Paul, he went direct to the chief centers and individual leaders, including kings, emperors, and the pope, by methods of tactful approach and personal appeal which preachers may well study. A notable instance was his dealing with Czar Alexander I, whose sympathy with spiritual truths was remarkable. Many such interviews are recounted, besides correspondence with Protestants and Catholics through many years, which make this biography vivid. Deep humility, constant dependence on divine guidance, and zeal to win adherents to Christ rather than to Quakerism characterized Grellet, yet we learn also about his special views of Christian doctrines.

202 pages. 5 x 7 inches. Macmillan Company, New York. \$2.00. H.E.S.

## The Priceless Privilege, by D. Stewart MacColl, M.D., M.S.

Here is another of those books that manifestly grow out of the deeper life of Christian experience. To read this book carefully and meditatively cannot but bring one closer to the foot of the Cross, there to worship and adore the living Christ.

The author's one passion seems to be to magnify his Lord and to lead his readers into a deeper experience of Christ. Here are a few brief quotations: "The Cross is the bedrock of Christianity, the foundation

beneath the foundations themselves." "The Cross of Christ is God's great burying ground." "God will not do much through you, until He has worked death in you." "God has built His Church on an empty tomb." "I believe in the triumphant Cross, and in the indwelling Christ, moment by moment leading me in victory."

128 pages. 5 x 7 1/4 inches. Marshall, Morgan & Scott, London; Zondervan Publishing House, Grand Rapids. \$1.50. E.S.M.

## Pioneering for Christ in the Xingu Jungles, by Martha L. Moennich.

A stirring tale of rare adventure, such as seldom appears nowadays. The author is a widely traveled missionary who formerly ministered in Shanghai, China. Among many other lands she has visited various parts of Latin America. This volume is the story of an exploration trip in the valley of the Xingu River, one of the southern tributaries of the mighty Amazon. With rare pluck and endurance, Miss Moennich faced a long hazardous trip in one of the roughest of tropical countries, in company with a little group of workers of the South America Indian Mission who were desirous of contacting some of the untouched primitive aboriginals living in the remote forests. The book is splendidly written, and full of thrills of many kinds. It has high rank from the point of exploration, anthropology, or intrepid missionary venture. Of course the controlling motive has been that of getting the glorious gospel to neglected savages. They have actually done what they set out to do. You will get an intimate view of the toughness of real missionary pioneering, and also a close-up picture of the most primitive men on earth. Every Sunday school library should have a copy.

196 pages. 5 1/4 x 8 inches. Zondervan Publishing Company, Grand Rapids. \$1.50. W.H.H.†

## Christianity in Russia, by N. I. Saloff-Astakhoff.

This excellent volume has made a very timely appearance, for it presents in a very illuminating and forceful manner certain important aspects of Russian national life that should be kept in mind these days if we are to think intelligently about Russia as a factor in the world situation. Just at the moment we are concerned about whether Russia can throw back the Nazi hordes and contribute to the downfall of Hitler. But after that, then what? Will crude and brutal Communism sit in the saddle and carry on its pre-war program? Or is there enough Christianity among the rank and file of Russian citizenry to make itself felt in shaping the character and policies of post-war government?

This learned survey of the whole history of the Christian movement in the country gives one a rather different picture from that of a land given over hopelessly to communistic domination and propaganda. We are reminded for one thing, that Communism was thrust upon Russia by Germany, and that only 3 per cent of the population actually belong to "the party." In the background there is a great mass of evangelical Christians, in addition to those belonging to the old established Greek Church, who have been rapidly multiplying despite violent persecution. Will they exercise any controlling influence in the future Russia? Read this informing volume and then think for yourself.

149 pages. 5 x 7 1/4 inches. Loizeaux Brothers, New York. Cloth \$1.00; paper 50 cents. W.H.H.†

†Dr. William H. Hockman.



**On Wings of Healing**, by John W. Doberstein.

Selections, designed to comfort and strengthen the faith of those who are ill, or who are suffering under the trials of life, are here gathered in a beautifully printed and bound gift book. They are prayers, poems, scripture selections, quotations, etc., from many sources, both new and old. It will appeal to those needing such help, as well as to those who minister to the sick.

102 pages. 8½ x 11¼ inches. The Muhlenberg Press, Philadelphia. \$2.00. H.L.L.

**The Complete Sayings of Jesus**, assembled and arranged by Arthur Hinds.

This is an attractively bound pocket-size book giving the words of Jesus, the text being taken from the King James Version and printed without comment. The publisher and compiler believe that those who do not read the New Testament may be led to do so by having available a separate collection of the sayings of Jesus. An introduction by Dr. Harry Emerson Fosdick does not, in the judgment of this reviewer, add to the value of the book.

279 pages. 2¼ x 5¼ inches. John C. Winston Company, Philadelphia. \$1.00. H.L.L.

**Reason for Revelation?** by Th. Engelder.

The author, a Lutheran, leads up to the discussion of rationalism in his own church by first dealing with the gross rationalism of modernism, and then rationalism "in Christian dress."

He deals effectively with the rationalism of the modernist that selects from the Bible only that which it wishes to accept. Within the Christian group, the writer finds rationalism operating under the alias of "the enlightened reason," or "the Christian experience," or "scientific theology"; but always magnifying reason against Scripture. He indicts reformed theologians as insisting on "the sole right of Scripture to determine the Christian doctrine" while also insisting "on the right of reason to determine the doctrine."

Within the Lutheran Church he finds much the same problem, namely, the effort to harmonize the antinomies of Scripture, when Scripture itself makes no effort to bring them to a logical consistency. He feels that a number of doctrines, including verbal inspiration, have thus been sacrificed by logic when they should have been accepted by faith.

He closes with a discussion of rationalism in its more subtle forms, stressing the danger of a logical apologetic for Scripture, which becomes a substitute for faith.

Many will take issue with the author's conclusions, but they will appreciate his book as being well conceived and executed, thought provoking and well documented. He presents quotations from many writers, some of which will startle those who little realize how far things have drifted even among the men commonly accepted as being essentially orthodox.

176 pages. 5 x 7½ inches. Concordia Publishing House, St. Louis. \$1.00. H.L.L.

**Every One That Believeth**, by Harold J. Ockenga, Ph.D., Litt.D., D.D.

The author, pastor of the widely known Park Street Church of Boston, believes firmly in expository preaching, "beginning," as he puts it, "in the first verse of Matthew and preaching right through the New Testament, so that our congregations may be truly conversant with the doctrines, precepts and practices of New Testament Christianity." He has "so preached through various books of the Bible," and this series on the book of Romans is presented as an example of what has been done. This reviewer found the example to be a good one. Dr. Ockenga is a thorough student; he has real skill in analysis and exposition; he combines clarity of expression and thought with orthodoxy of doctrine and spiritual warmth.

The entire Book of Romans is covered in

expository units of from two to thirty or more verses. There is little use of outside illustration, but a steady, careful opening up of the teachings of the Scripture.

256 pages. 5 x 8 inches. Fleming H. Revell Company, New York. \$2.00. H.L.L.

**New Sunrise Meditations**, by Wendell P. Loveless.

This is the second volume of meditations from this author, the first appearing in 1938. This volume follows the same plan as the former one. The first part of the book is made up of brief messages of devotion and doctrine on varied subjects, the latter part of pointed truths designated as "arrows."

Those who have listened with regularity to Sunrise Meditations and other inspiring programs of Mr. Loveless over the air will be pleased to have this collection of homilies in permanent form.

121 pages. 5½ x 7¼ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. E.S.M.

**The Practical Use Cyclopaedia of Sermon Suggestion**, compiled and edited by G. B. F. Hallock, D.D.

This book contains 300 outline sketches of striking and unusual texts and themes appropriate to both year round presentation and for special days. It also includes some 650 suggestive topics and texts for the church and civic year, as well as a group of some 2,000 subjects and texts which might prove suggestive to a preacher looking for a sermon subject. The book is not a crutch for a lazy minister. It is intended for the studious minister who finds stimulation in the striking union of topics and texts. "This is not a yearbook, but a book for the years," the author explains. It contains three helpful indexes. Used judiciously it could easily prove helpful to a busy pastor.

281 pages. 5¼ x 8½ inches. Harper and Brothers, New York. \$2.75. W.F.

**Wilderness Experiences**, by Albert Lindsey, Jr.

This is a series of six practical studies from the Book of Exodus. The subjects considered are: "Souls in Bondage"; "A Great Delivery"; "In a Blind Alley"; "The Bitter Becomes Sweet"; "God's Pantry"; "Overcoming Life's Conflicts." The thought in these sermons is progressive, with the method of selecting a text in which the historical progress of the children of Israel is traced from their delivery from Egyptian bondage through part of their wilderness journeyings. This is an interesting and practical method of lifting out of the historical narrative certain vital experiences of the Israelites and making them applicable to present-day experience.

It is a pleasure to commend this to the attention of ministers who are looking for a practical method of setting forth the truths of the Word of God.

70 pages. 5¼ x 7½ inches. Zondervan Publishing House, Grand Rapids. 35 cents. P.B.F.

**This Business of Being Converted**, by Ralph G. Turnbull.

This is a series of fifteen addresses on the way of salvation through Jesus Christ. Ministers who are looking for a fresh way of presenting Christian truth, as well as young Christians who need enlightenment, will find this a valuable book.

The title may be open to criticism. Since the author in his progressive thought deals with the matter of the atonement of Christ, regeneration, and the separated life, some would question the fitness of the title. Conversion is the turning of the regenerated one to God from the world; therefore it might have been better for the author to have used the word "redeemed" instead of "converted." Despite this question, it is a pleasure to commend this book to the attention of the Christian public.

160 pages. 5 x 7¼ inches. Fleming H. Revell Company, New York. \$1.50. P.B.F.

**Words and Their Ways in the Greek New Testament**, by Randall T. Pittman.

This is a compact little book containing help from the Greek text written for the Greek student primarily, but arranged so that the Bible student who is not acquainted with Greek can follow the author readily and obtain much light that otherwise he could not get. Half of the book is devoted to studies of 104 Greek words presented in such chapters as "The Use of the Metaphor in the New Testament," "Pictures in Words," "The New Testament Vocabulary of Prayer," etc. The other half contains studies in persons, places, and incidents in the New Testament, using studies in Greek words to throw further light upon the subjects discussed, for instance, "Christ or Caesar," "This Babbler," "Paul and the Poets," "Paidagogos," "Pergamum Where Satan's Throne Is."

An index of transliterated Greek words is appended, an index of the Scripture passages treated, and a general index of names of persons and places. The book is recommended for the serious Bible student who is interested in a clearer, deeper knowledge of the Word.

142 pages. 5 x 7½ inches. Zondervan Publishing House, Grand Rapids. \$1.40. K.S.W.

**Age-Long Questions**, by Canon T. C. Hammond, M.A.

This book contains five lectures on the philosophy of religion, delivered before the trustees of the Gunther Memorial Fund in St. Andrews Cathedral, Sydney, Australia. It revives interest in the great problems associated with Bishop Butler. The five problems considered are: "Do Men Live After Death?" "Has Man Fallen?" "Mysteries in Nature and in Grace"; "How Is Christ the Saviour?" "Probability the Guide of Life."

In the solution of these problems the author makes it clear that the problem of immortality centers in the fundamental fact of personality; the problem of sin everywhere existent has its answer in man's fall; the problem of progress has its solution in the mysterious workings in nature and in grace; the problem of salvation from sin has its answer in the incorporation of the divine Son with the human race, taking the place of the sinner in obedience and suffering.

It is a pleasure to commend this book to the thoughtful reader.

125 pages. 5 x 7½ inches. Marshall, Morgan and Scott, Ltd., London and Edinburgh. \$1.40. P.B.F.

**Paul's Swan Song**, by Oscar R. Mangum, Th.D.

There is much here for edification, and some that is not. Under "Acknowledgements," the author says this book is in reality a footnote to Dr. John P. Greene's commentary on *Pastoral Epistles* which is now out of print, with further indebtedness to Bishop Handley C. G. Moule's commentary on *The Second Epistle of Timothy*, and Dr. Clovis G. Chappell's book, *New Testament Characters*.

Referring to Dwight L. Moody he says: "Moody is a shining example of what God can do with limited training and meager gifts." Mr. Moody was a great human and a born manager of men, gifted with the attributes of constructive leadership, which made him the master of large assemblies on both sides of the water—that created institutions of world-wide influence, which this very hour are eloquent of his prophetic insight. The microscope does not diminish the dimensions of such a man. "The modernist does not accept the witness of the Scriptures to themselves," he rightly says. Then he describes, but does not name, "another school [that] has made the Bible a fetish to be worshiped. They have approached it with literal minds in disregard to all canons of interpretation, and have derived from its pages a strange mixture."

Again: "God did not reveal Himself in the thought-forms of modern astronomy. This would not have been understandable to that age, and would have defeated the



processes of education. But He accepted the best thought and science of the day, and made His revelation in that form. In this He did not validate that science, but accommodated Himself of it. It was not the science that was true, but His revelation although clothed in a faulty astronomy." *A strange mixture, this sprout of the accommodation theory, by one who, in the Christian field, wields the pen of the interpreter!*

136 pages. 5 1/4 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. J.R.R.

**The End of the World**, by S. L. Lacy, Jr.

The author's purpose in this book is to give "a comprehensive view of the meaning and purpose of life, death, the closing of this age and eternity." As might be expected, the chief scriptural basis of such a work is the books of Daniel, Revelation and portions of Matthew. The various scriptures are brought together under topical headings, such as, "The Consummation of the Age," "The Times of the Gentiles," "The Jew in Prophecy," "The Judgments," "The Millennium," "Heaven," "Hell," while the author also ventures a "Chronological Order of Final Things." He presents his views with deep conviction and evangelistic aim and zeal. There may be minor points of disagreement here and there, but the reader will find general agreement with the main outline and interpretation presented.

207 pages. 5 1/4 x 7 1/2 inches. Author, West Point, Va. Paper, \$1.00. N.J.S.

**Pen Pictures of Passion Week**, by Fred B. Wyand.

These eight chapters, in an interesting and inspiring way, cover the eight days of our Lord from His triumphal entry through Easter day, as interpreted and pictured by the author. Although the reader may not agree with every detail of chronology as presented, and he may feel that the author has at times rather liberally used his imagination to fill in lesser details not given in the biblical account, the book is well written and will be appreciated by many who read it. It has manifestly grown out of a deep love on the part of the writer for the Christ of the Cross, and effectively carries the reader along the same course.

117 pages. 5 1/4 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. E.S.M.

**Song Across the Wave**, by Catherine Stadler.

Philip Lee, Prince of Jazz, stands at the edge of a lake one cold Christmas day contemplating suicide. He hears a song across the wave, "Throw Out the Lifeline." The singer, Ruth Atkins, a Bible school student, taking a walk with her unconverted roommate, Renee Joyce, sees him and endeavors to present Christ to him. His response is a low, muttered curse, and Renee challenges Ruth to pray for him.

The story continues in an interesting manner as new characters are introduced and as things are worked out in answer to believing prayer.

The author has been very careful to see that the gospel is presented simply and clearly.

279 pages. 5 1/4 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. J.F.H.

#### Reality in Preaching.

The seven addresses which make up this book constituted the Kessler Lectures given in 1941 at the Hamma Divinity School of Wittenburg College, Springfield, Ohio. The first two, "The Place and Use of Scripture in Preaching," are by Dr. Russell D. Snyder, professor of Practical Theology in the Lutheran Theological Seminary of Philadelphia; the second two, "Doctrine and History of Preaching," by Dr. Otto A. Piper, professor of Theology in Princeton Theological Seminary; the third two, "The Place of Culture in Preaching," by Dr. Oscar F. Blackwelder, pastor of the Lutheran Church of the Reformation, Washington, D.C., and the seventh, "The Preacher's

Fervor," by Dr. Fred C. Wiegman, president of Midland College and Western Theological Seminary, Fremont, Neb. They will not disappoint the expectant reader, for they are wrought of the stuff that commands respect.

168 pages. 5 1/4 x 7 1/2 inches. Muhlenberg Press, Philadelphia. \$1.50. J.R.R.

**A New Original Philosophical System**, by Apostolos Makrakis.

The treatise embraces two volumes: Volume I, which is an introduction to philosophy, psychology, logic, and theology; and Volume II, setting forth a system of ethics. It is a translation from the original Greek by Albert George Alexander. The author has been described by scholars who knew him as the "modern Socrates." The production of these volumes displays high quality of the publishers' art. While it is impossible to allow space for a full review of the work, it is commended to readers of independent thought.

However, many of the teachings cannot be endorsed. It contains many erroneous interpretations of the Scripture. Its supreme difficulty is its failure to perceive the redemptive character of the work of Jesus Christ. The author rather presents Christ as the interpreter of God. His idea as to the relationship between Christ and the Church is at least strange. His presentation of the method of the virgin birth is decidedly crass and most objectionable. His view of the sin of Adam is expressed as "thoughtless" disobedience; the Bible teaching clearly is that Adam's sin was deliberate.

Vol. I, 842 pages; Vol. II, 716 pages. 6 1/4 x 9 1/4 inches. G. P. Putnam's Sons, New York. \$10.00, set. P.B.F.

**You Are My Friends**, by Frank C. Laubach.

That the author is a lover of men may be gathered from the fact that "he is said to have taught more illiterates to read than any other man who ever lived." He is a world scholar; an original and independent thinker; a lover of the Lord, and a mystic of standing.

The portion of Chapter 13 entitled "He Satisfies Our Infinite Longings" is a splendidly written appreciation of Christ as the soul's only satisfaction. His chapter on "You Must Be Born Again" shows his appreciation of the necessity of a clean break with the world on the part of Christians, but reads more like a chapter on "full surrender" or "the great renunciation" (to use his own words), than a discussion of the second birth. This chapter, taken literally, will leave few real Christians in the world.

"Christ Heals Today" is the title of a most interesting chapter which definitely advocates the present day healing power of Christ. To this much we heartily agree. We are not so sure that all healings claimed by all the various denominations referred to are *bona fide* miraculous healings by Jesus' power, since some of those groups do not believe in the Christ of the Gospels. Would that healing might always be enjoyed by the sick person becoming "perfectly receptive, and perfectly responsive." And who can judge when this attitude has been reached?

194 pages. 5 1/4 x 7 1/2 inches. Harper and Brothers, New York. \$1.50. J.H.C.

**After the Resurrection—What?** by L. R. Scarborough, D.D., LL.D.

In this volume we have set forth the results of the reverent musings of one who states in his Foreword: "This book is not a polemic, nor an apologetic, nor a controversy. It is a devotional study, etc." Then the author states his "confession," his "profession," and his "creed." To these no reverent believer of the Bible should take exception.

This book should be scanned or perused for its general message rather than scrutinized critically if one is to derive the benefit which the author intends. It will make its appeal to those who know Christ and the gospel story.

It is unfortunate that Revelation 13:8 should be quoted in its entirety (p. 14)

without any intimation of its application. Also we cannot follow the author in his affirmation that Saul recognized Jesus when He appeared to him as recorded in Acts 9. "Lord" (Greek *Kyrios*) was a term of honor as is our word "Sir," and may have been so used by Saul that day.

121 pages. 5 1/2 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. J.H.C.

**The Beginner Bible Teacher and Leader**, by Evelyn Leavitt Grogg.

Teachers of young children will find it fascinating to visit Mrs. Grogg's combined Nursery and Beginner department, and visit it we can, for she pictures vividly, actual procedure from beginning to end of a Sunday session. We may not approve of a session as formal as hers for children so young, everything being done according to the clock rather than according to the needs and interests of the boys and girls. And we may want the children to learn to know the Lord Jesus as Saviour rather than "grasp religion as Christ wanted it to be grasped." But nevertheless we shall profit by our visit. Before the session we are instructed in the qualifications of teachers and the children's characteristics, habits and abilities. Since the book is planned as a twenty-hour course for teachers and workers, questions are given at the end of each chapter. The methods grow out of the author's practical experience in the clinics of the University of Cincinnati, in her local church, and with her own children in the home.

119 pages. 5 1/4 x 7 1/2 inches. Standard Publishing Company, Cincinnati. 60 cents. L.E.L.

**Our Lord's Return**, by C. Ivar Johnson.

This is a simple, clear, outlined presentation of the rapture of the Church and the second advent, together with truth concerning the resurrection of the saints, the translation of the living saints, the new glorified body of the believer. The Scripture passages which teach these facts are printed with the author's brief comments on the subject in hand. This is an excellent booklet to place in the hands of Christians who are not familiar with these subjects.

57 pages. 5 1/4 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. 35 cents. K.S.W.

**Come Before Winter**, by Janie Lancaster McMinn.

"Come before winter," wrote Paul the apostle to young Timothy from the prison dungeon, and this is the last picture we see of Paul, and the last one of Luke. These "Stories from Luke" invite every child to "Come now to the Lord Jesus; come before winds of doubt and fear strike you through; come before winter." Those who are acquainted with the author's first volume of separate Bible stories entitled, *Come and See*, will be even more delighted with these new stories of the progressive unfolding of the life of our Lord and Saviour. Warm personal concern, artistic merit, and original, winsome expression combine to make this the book of the year for children. Yet so skillfully does the author bring out subtle contrasts and scriptural relationships that old as well as young will thrill to the new pictures he sees in familiar settings. Full-page illustrations correlate with the attractiveness of the stories. Large use is made of the exact words of Scripture. The Spirit of God will surely be able to work in power through this message if only parents and teachers get it out into the hands of juniors and intermediates.

183 pages. 7 x 8 inches. Loizeaux Brothers, New York. \$1.25. L.E.L.

#### Flanoblot Visual Aid Figures.

This set of flannelgraph figures combines two significant features sought by teachers of children—it is inexpensive, and yet nearly all the work is done for the busy teacher, all but cutting out the figures. They are already colored, and the blotting paper on which they are printed adheres to flannel without pasting flannel on the back

Moody Monthly

of them. The figures number more than a hundred. Sketches showing their settings are portrayed in an accompanying leaflet. The lessons themselves are not written out, the Scripture reference only being given. The stories are taken from the Old Testament, with New Testament salvation application in several cases. Two sheets of tabernacle furniture are printed on yellow blotting paper to simulate gold. 27 sheets. Each 8 x 9 1/4 inches. Gospel Folio Press, Grand Rapids. \$1.00.

L.E.L.

**New Bible Quizzes**, by J. Vernon Jacobs.

This book follows in worthy succession to *Bible Quizzes* and the *Bible Quiz Book* by the same author. Its purpose is well stated in the Preface: "To create a new interest in the Bible by bringing to the attention of people the many interesting things contained therein." The wide variety of subjects covered call for more than just a surface knowledge of the Bible. Among the subjects covered in the forty-four groups we find "Bible Animals and Birds"; "Dream Quiz"; "Angelic Quiz"; "Fathers and Sons"; "Hidden Bible Books"; "Husbands and Wives"; "Mosaic Law"; "Patriarchs"; "Money"; "Trees and Rivers," etc. The material is suggested for use at parties, evening services, young people's meetings, vacation Bible schools and junior church sessions.

136 pages. 5 x 7 1/2 inches. The Standard Publishing Company, Cincinnati. 50 cents. R.E.S.

**Bible Quiz Programs**, by Mabel H. Hansen.

This is more than just the ordinary run of Bible questions. It contains a series of eight complete programs, each suitable for a half hour of profitable entertainment for use in young people's meetings, daily vacation Bible schools, or social gatherings. Each set of questions is arranged for a group of six contestants. Material from this book has been used in the Dr. Quiz programs over WMIB. The variety of questions include True and False, Guess My Name, Numerical Answers, Bible Characters, Which Answer Is Correct, Multiple Answers, and Hymn Tunes.

45 pages. 5 x 7 inches. Zondervan Publishing House, Grand Rapids. 25 cents. R.E.S.

**A Second Grace, An Adequate Remedy for the Sin**, by John Church, D.D.

This booklet is a virile and concise setting forth of the doctrine of "the second blessing," though our author prefers the term "second grace." It has many fresh and illuminating expositions of familiar passages of Holy Scripture. The author does not actually say that the tendency to sin is eradicated by the second work of grace, though he comes very near to such an implication. Neither has he made his point sufficiently clear in his contention that "sanctification" is an experience subsequent to "justification"; though it may be granted that the discovery of the provision made for a life of victory, in spite of "sin in the flesh," could rightly be called a further step in the Christian pilgrimage to that of the apprehension of forgiveness in the Saviour's name.

45 pages. 5 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. 25 cents. M.I.R.

**The Book of Jonah**, by H. Speckhard, translated by R. Herrmann.

This booklet is taken from the Proceedings of Synodal Sessions held in Michigan. It is a scholarly, sound, and withal spiritual exposition of a much maligned book in the Old Testament. We think it was worth while translating the book into English.

75 pages. 5 x 7 1/2 inches. Concordia Publishing House, St. Louis. 25 cents. M.I.R.

**The Long Way Home**, by Edith Snyder Pedersen.

This is a delightful bit of Christian fiction. It is thrilling, romantic, well written,

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and at the same time packed full of the gospel. It is the story of twin sisters, beautiful and popular, who suddenly one day find themselves rivals. But what is the use of telling the story here for those who are going to read it anyway? It is the sort of book that would be safe to give to some graduating senior, a book that will grip young people—the type they will be glad to receive. It ought not to be divulging too much to whisper that one of the main characters in the story is a young man who has just recently graduated from the Moody Bible Institute.

For those who love good stories, and for those who do not, this book should prove a wholesome tonic.

192 pages. 5 1/2 x 8 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. W.F.

**"True or False,"** by Chaplain F. Herbert Moehlmann.

A series of eighteen contests with twenty-five Bible questions, each along the popular radio quiz method. They were prepared and used first in young people's meetings in the Army. "Unexpected enthusiasm and interest," says the author, "caused them to be continued over an indefinite period," and resulted in increased attendance at the meetings. Use of these contests will help to inject new life and interest, as well as Bible knowledge, into devotional meetings of young people's societies and study groups. The book is divided into two sections—Questions and Answers.

62 pages. 5 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. 35 cents. R.E.S.

**Training in the Baptist Spirit**, by I. J. Van Ness, D.D.

This is one of a series of books used for leadership training classes. It is sound, sensible, and stimulating. The clear-cut, well-written material could be profitably used by other than Baptist groups. In it are to be found well defined paragraphs and chapters that are easily understood, on such subjects as: "Authority in Religion"; "Spiritual and Personal Responsibility"; "Tolerance and Attitude to Others"; "Motives and Objectives in Evangelism"; "Church Spirit and Denominational Loyalty," etc. Each of the seven chapters closes with questions for review and discussion. Two pages are given over to examination questions on the entire book, with credit given by the Baptist Sunday School Board.

125 pages. 5 x 7 1/2 inches. Baptist Sunday School Board, Nashville. 60 cents. R.E.S.

**Church Member's Handbook**, by Joe T. Odle.

This is a good but very brief handbook for members of Baptist churches, now published in its second edition. The first three chapters contain helpful words for all church members, the remainder of the booklet being distinctly Baptist.

27 pages. 5 1/4 x 8 3/4 inches. Broadman Press, Nashville. 10 cents. E.S.M.

**Worship, Why and How?** by Ernest O. Sellers.

The book is free from technical terms, and is written in an interesting as well as instructive manner. It is conveniently arranged in fifteen brief chapters, concise, and with much thought-provoking material in each chapter.

The writer quotes liberally from other authorities, making the reader realize that the material discussed in this book is the result of much understanding and great love for the Master's work.

148 pages. 5 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. F.E.

**Are Infants Guilty Before God?** by Professor R. B. Kuiper.

This booklet is a vital contribution to the discussion of this profound problem. Regardless of the theological belief of the individual, it is to be hoped that the prob-

lem will be dispassionately viewed in the light of the teaching of the Scriptures.

23 pages. 5 1/4 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. 25 cents. P. B. F.

**"V" for Victory: Sermons on the Christian Victories**, by Herbert Lockyer, D.D.

This is a book of eleven short chapters on the subject of victory—victory over such life conditions as sin, temptation, tears, worry, despair, loneliness. Inspiration, encouragement, and challenge pulsate from each chapter.

The tone of the writer is optimistic and cheering for the Christian, in spite of the despair and defeat that await those who are not established in Christ and are not living lives fully committed to Him.

99 pages. 5 1/4 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. E.S.M.

**Ken Rides the Range**, by Basil Miller.

The subtitle is, "A Boy's Story of the Painted Desert." "This is the first of a series of books for boys by this able writer of Christian books. It is an exciting, fast-moving adventure story which will thrill every red-blooded boy. It carries a splendid Christian message which adds to the appeal of the story."

76 pages. 5 1/4 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. 50 cents. E.S.M.

**Cross-Reference Study of Acts**, by Keith L. Brooks, D.D.

A helpful verse by verse study of the book of Acts by means of questions, occasional summarizing statements, and frequent references to other portions of the Scriptures.

88 pages. 5 1/4 x 9 inches. American Prophetic League, Los Angeles. Paper, 50 cents. E.S.M.

**A Flaming Cross**, by Walter C. Reynolds.

This is a beautifully written book relating how the gospel made its way out of the circle of the Hebrew-Christians who first confessed it, into the Roman world. Though the style is that of fiction the exactness of its descriptions shows that the author has made careful research into the background against which the new light of Christianity shone in the first century. It was a pleasure to the reviewer to read these pages.

187 pages. 5 x 7 3/4 inches. Light and Life Press, Winona Lake, Ind. \$1.00. M.I.R.

**New Testament Evangelism for Today**, by W. L. Muncy, Jr.

The author of this book has dealt with his subject in a thorough manner. He has drawn considerably from his own experience, which gives every evidence of having been a rich one.

This book comprises three divisions: Personal Evangelism; Church Evangelism; Mass Evangelism. The reader will be inspired and instructed as he peruses its pages.

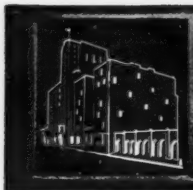
261 pages. 5 1/4 x 8 3/4 inches. Central Seminary Press, Kansas City, Kans. J.F.H.

**How Shall We Escape?** compiled by J. W. Stabler.

In his Preface to this work, Dr. C. J. Crawford informs us that Dr. Stabler, an optometrist of Mobile, Ala., enjoys helping others see Jesus. To accomplish this he has established a Bible book store, and gathered together these ten sermons "from various pastors and evangelists, whom he knows to be sound in the teachings of the Bible." Dr. Stabler claims seven of the authors as his personal friends. The names of Dr. Clarence Edward Macartney and Dr. Bob Jones, as two of the preachers, assure the reader that the book is worth while.

118 pages. 5 1/4 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. \$1.00. J.H.C.





# Institute and Alumni

★ John R. Riebe

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

★ ★ ★

## MRS. BRECKENRIDGE RESIGNS

Mrs. B. B. Breckenridge, superintendent of women, has asked to be relieved of the responsibilities of that office. Her resignation will take effect the end of this term. Mrs. Breckenridge has given the Institute seven years of hard work, loyalty, and devotion, and the grateful interest of the Institute official family will follow her always.

## "MOTHER RUSSELL" RESIGNS

Mrs. Mary Russell, who as "Mother Russell" to thousands of students and others the world over, is gratefully remembered as the presiding genius over the destinies of the culinary department, and who, by the arbitrament of time and custom came to be regarded as a fixed institution, has resigned after thirty-eight years of faithful service. She came to the Institute June 6, 1904. Many students in their kitchen duty have come under the sway of her kindly authority, and will be glad to join others in prayer that she may long enjoy her well-earned rest.

## NEW MEMBER EXTENSION DEPARTMENT

Noel O. Lyons, of Hollywood, Calif., has been employed by the Extension Department to serve with Irwin A. Moon in the work with soldiers and sailors. Mr. Lyons is a business man who two years ago gave up secular business to manage Forrest Home, California, a well known Bible conference center. Mr. Lyons succeeds Rev. Homer W. Grimes, who has been called to Chicago to undertake a special mission in connection with the camps.

## "CERTIFICATE OF DISTINGUISHED SERVICE"

Julius Haavind, who received his training at the Moody Bible Institute as buyer and superintendent of buildings during the years of 1905 to 1922, on June 15 was voted a "Certificate of Distinguished Service," by the trustees of Wheaton (Ill.) College, "for making an outstanding contribution to its progress and welfare as manager of its dining halls." Mr. Haavind attributes much of his success at Wheaton to his contact with the able corps of Institute staff members during those early years.

## FACULTY AND STAFF ENGAGEMENTS

Dr. Will H. Houghton, Aug. 1, 2, Camp Meeting, Ocean Grove, N.J.; Aug. 30, Williamson County Ministerial Alliance, Fair Grounds, Johnson City, Ill.

Dr. John H. Cable, Aug. 9, Oliver Presbyterian Church, Minneapolis, Minn.

Dr. Max I. Reich, Aug. 5-7, Hebrew Christian Alliance Conference, First Baptist Church, Asheville, N.C.

Dr. Harold L. Lundquist, July 26, Winnetka Bible Church, Winnetka, Ill.; Aug. 2, First Evangelical Free Church, Chicago; Aug. 9, Buena Memorial Presbyterian Church, Chicago, Ill.; Aug. 23, Oliver Presbyterian Church, Minneapolis, Minn.

Dr. Warren Filkin, July 26, Midwest Bible Church, Chicago, Ill.

William H. Lee Spratt, July 26, First Baptist Church, LaSalle, Ill.

Wendell P. Loveless, Aug. 23-30, Bible Conference, Winona Lake, Ind.

Edward H. Ockert, Aug. 16-23, Boys' Camp, Cedar Lake, Ind.

L. O. Langston, Aug. 23, First Baptist Church, LaSalle, Ill.

## RECENT SPECIAL SPEAKERS

Rev. O. E. Sanden, Defense Service Council of Presbyterian Church, U.S., Camp Polk Area, DeRidder, La.; Dr. W. H. Wrighton, Eastern Baptist Theological Seminary, Overbrook, Philadelphia, Pa.; James Braga, missionary, Hongkong, China; Miss LaRene Farness, missionary to migrants, California; Rev. Louis H. Aronson, associate field worker, Hebrew Christian Alliance of America; Miss Rose E. Erlandson, missionary, Venezuela, Scandinavian Alliance Mission; Dr. T. Stanley Soltau, pastor, Scripture League, Evanston, Ill.; J. C. Winston, missionary, Belgian Gospel Mission; Rev. Vincent Brushwyler, pastor, First Baptist Church, Muscatine, Iowa; Rev. Millard N. Demy, missionary in the Ozarks (Ark.); Rev. B. M. Noltage, Detroit, Mich.; Evangelist James Calhoun and party; Corp. Harold White, U.S. Army; B. T. Hitchcock, rural missionary, Michigan.

## DR. OSCAR LOWRY DIES

Oscar Lowry '99, entered the deathless life, June 26, while engaged in a radio revival campaign at Calgary, Alta., Canada. Interment was at Cedar Falls, Iowa, July 2.

Dr. Lowry came to the Institute as a worker in 1926, after an extended experience in the general evangelistic field, first as an evangelist in the Extension Department, and then, after an interim of several years, he became director of practical Christian work. His last decade has been devoted to the radio ministry in evangelism and Bible teaching, a type of work in which he found ample

scope for his fervid spirit, and well-instructed understanding of the Christian message. He has written a dozen books and pamphlets, of which perhaps the best known are those having to do with the art of Scripture memorizing for personal work and soul-winning. His wife, two daughters, and a son survive, the latter, Oscar Raymond Lowry '32, is pastor of the Ridgeview Community Presbyterian Church, West Orange, N.J.

## FROM FIELDS AFAR

Esther H. Anderson '24, of the Sudan Interior Mission, Diko, Abuja, P.O., via Minna, Nigeria, W. Africa, writes of an aftermath of several epidemics, during which "the Lord took our first Christian home. He was once mightily used in the work, but got to resting in past glories. He wanted to boss everything, and would not do any of the work himself; so he became a hindrance instead of a help. As long as he was around, no one else was willing to become the native pastor." The Gbari people have an idea that the first Christians should be leaders in the church whether qualified or not. Miss Anderson asks prayer that they may determine to choose their leaders on the principle of spiritual fitness.

John S. Hall '08, is at home on furlough in Wheaton, Ill., from Africa, where he has been working among the Hausa people at Garko, via Kano, Nigeria, one of the stations of the Sudan Interior Mission.

Mrs. Milton Amie (Beulah MacMillan '17), Ikozi Mission Station, via Kindu-Shabunda, Congo Belge, W. Africa, in a recent letter discusses among other things the vagaries of the African mind as expressed in the term of language. For example, *Nzambi*, the widely used name for God, is among her charges a synonym for "sin, degradation, poverty, etc.," so to avoid continental entanglements, she and her colleagues have adopted the Hebrew names for Deity, beginning with Elohim.

Olive D. Love '23, of the Africa Inland Mission, Blukwa Mission Station, Djugu, via Leopoldville, Congo Belge, W. Africa, gives us a glimpse of wayside ministry. "We went (on safari) for the whole day two Sundays ago, holding open-air meetings in seven different villages. On our return we saw . . . dancing in defiance of all that is pure and holy. We honked our auto horn, and started playing a borrowed accordion, and singing gospel hymns. Slowly some of the people gathered. Samuel Dzina stood by the car and spoke to about five hundred while we prayed . . . that their darkened minds might understand the gospel."

James Bisset '38, of the Africa Inland Mission, Syebel, Narok P. O., Kenya, E. Africa, describes a safari shared by Paul Lehrer '31, during which they walked 92

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miles in seven days, visited 23 villages, and spoke to 380 scattered people who were difficult to reach; about 95 per cent of these heard the gospel for the first time.

**R. V. Herbold '41**, and **Mrs. Herbold '41**, report through a friend that while at Igba, Nigeria, Arica, on Easter Sunday night they clearly heard the Old-Fashioned Revival Hour over a South American short-wave station.

**James Garlow '39**, and **Mrs. Garlow (Joyce Spohn '38)**, North Lakhimpur, Assam, India, write: "Many non-Christians are living in fear because of the war situation, but we are thankful for the good spirit manifested among the Christians. Extensive preparations are being made here. Thousands of tea-garden coolies and others are working on the two back roads to China. It is being done in a rush and there is much excitement. Changing a jungle village of a few hundred to accommodate 15,000, and moving mountains to make way for heavy traffic, is no small task."

**F. William Rogers '32**, and **Mrs. Rogers (Margaret Wegener '33)**, Moissala, via Fort Archambault, French Equatorial Africa, report a note of sadness in their work because of the defection from the faith of one of their native evangelists; but they rejoice that now they have the printed proofs of the Mhai New Testament. A hymn book and several instructional pamphlets are already in use. A chief's brother has recently made a public confession and gives a bright testimony.

**Ernest W. Carlburg '31**, and **Mrs. Carlburg (Gen Eva Hubbell '23)**, write from the China Inland Mission, Lanchow, Kansu, China. We quote from Mrs. Carlburg's letter:

"The value of Chinese currency continues to fall and the Lord's provision continues to be multiplied. The miracle of the loaves and fishes is not finished yet. Coffee is \$500 a pound, cocoa is \$400, soda is \$100. Cloth is from \$40 to \$50 a foot for good quality; ordinary cotton, from \$10 to \$15. When reckoned in U. S. currency, we are living cheaper than you at home, and better than folks in England. The Lord has placed us in a peaceful and blessed place in comparison to the rest of the world."

**Charles H. Harmon '35**, and **Mrs. Harmon (Ruth Bower '36)**, writing their friends through the office of the South America Indian Mission, West Palm Beach, Fla., May 17, said they expected to conclude their furlough and sail for Brazil early in July for work among the Sabanez Indians, and hope to arrive at their destination late in September. Two Nhambiguara Indians who speak Portuguese will interpret the gospel message, and eventually, they hope, will be the means of their learning the unwritten dialect of the Sabanez. Pray for them and their missionary objective. Their address will be Caixa, Cuiaba, Matto Grosso, Brazil, S. Amer.

#### STUDENTS OF OTHER DAYS

**George W. Rothery '41**, is pastor of the First Baptist Church, Plymouth, Mich.

**Daniel K. Schatz '41**, has resigned the pulpit of the Scandinavian Methodist

Church, Forest City, Iowa, to become pastor of the Brayton (Iowa) First Baptist Church.

**Harold V. Meima '27**, pastor of Kings Mills (Ohio) Baptist Church, advises that he has been appointed to a chaplaincy in the United States Army, with the rank of first lieutenant.

**Charles M. Cramer '24**, has been pastor of several churches after completing his theological training at the Reformed Episcopal Seminary in Philadelphia, in 1928. Since last October he has ministered to the congregation of Faith Community Church, Roslyn, Pa., meanwhile teaching in several Bible schools in the Philadelphia area.

**Henry A. Buell '92**, now over eighty, was associated with Dr. R. A. Torrey as singer in the old days. Following his theological training in 1900, he has devoted a lifetime to singing and preaching the gospel. He and Mrs. Buell are now enjoying a well-earned rest in the Baptist Old People's Home, Maywood, Ill.

**Glenn A. P. Peterson '32**, formerly pastor of a church at Atlantic, Iowa, has been called to active service as a chaplain in the United States Army, and reported for duty at Fort Benjamin Harrison, Ind., June 23. His permanent address is in care of A. P. Peterson, 826 Lyon St., Des Moines, Iowa.

**John J. PreVol '22**, and **John A. Ramsay '33**, visited the Institute recently. The former is doing effective work as pastor of the First Baptist Church, Richmond, Calif. The latter is pastor of the First Baptist Church, Longmont, Colo., president of the Colorado Baptist Convention, and a member of the council of finance and promotion of the Northern Baptist Convention. Both were impressed by the substantial progress which the Institute has made since their student days.

**Paul L. McSparran '41**, and **Mrs. McSparran (Ruth Alice Stair '40)**, Radnor, W. Va., are missionaries serving under the Southern Highland Evangel. They conduct chapel periods in rural public schools and teach children's classes in their home. During the spring, children were awarded 156 New Testaments for Bible memory work.

**Orla O. Blair '37**, and **Mrs. Blair (Marguerite L. Carlson '38)** are associated in the leadership of the Westside Evangelical Free Church, Sioux Falls, S.D., which was dedicated May 24. Since their induction June 7, the attendance has doubled. They are now leading a group in the study of Galatians. Mr. Blair was graduated by the Evangelical Free Church Seminary, May 28, and Mrs. Blair by the Swedish Covenant Hospital, Chicago, May, 1941. The former acquired valuable experience in connection with the work of the Christian Industrial League, Chicago.

**John P. Epp '38**, was ordained June 29 at the First Baptist Church, Chancellor, S.D.

**Edythe Varney '40**, has joined the missionary staff of Israel's Hope, Brooklyn, N.Y. She was born on Long Island, and feels called to minister to the Jews in the Rockaways.

**Richard A. Elve '32**, in September begins his sixth year of broadcasting over



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C. W. Boyer, 2101 Windsor Rd., Dept. MM-8, Dayton, O.

WBCM, Bay City, Mich. The third child was welcomed into the family Jan. 6, 1942. Since becoming an Institute alumnus, he has received the B.A. degree from Alma (Mich.) College.

Mrs. John Shaw Kirkman (Estella Hayes '31), 238 South Avenue 51, Los Angeles, Calif., gives information from letters of her husband, John Shaw Kirkman '40, who is a missionary in China. Concerning herself, she writes that during the winter months she has conducted between four and five classes a week for children in different parts of the city. During the summer she will continue her work with the Child Evangelism Fellowship, and help in several daily vacation Bible schools.

J. B. H. van Lierop '18, a representative of the Belgian Gospel Mission, 3993 Nottingham Road, Detroit, Mich., has gone through the afflictions of the terrible invasion of Belgium, and the devastation wrought by the bombing of Rotterdam, following which he was a victim of starvation conditions. However, he was privileged to minister to refugees and to wounded soldiers detained in hospitals. Since his return to America a year and a half ago, he has spoken to edification on this subject in numerous churches.

Harry Owen '33, and Mrs. Owen (Marguerite Goodner '32), because of the disaster of nations, are unable to return to China, but they continue to be widely used with much blessing to themselves and others in deputation work. Mrs. Owen writes: "We appreciate your prayer interest more than we can say." Address: China Inland Mission, 238 South Avenue 51, Los Angeles, Calif.

Mrs. W. J. Guilding (Clara Cook '06), a Canadian missionary, who was shipwrecked on the ill-fated Zam Zam, and was interned in Germany, was among

those who arrived in New York Tuesday, June 30, in an exchange of nationals. It is hoped her permit of fourteen days' stay in this country will be extended, since all of the members of her immediate family live south of the Dominion border. At this writing, she is with her mother in Detroit. Her husband is still interned in a German concentration camp, where he is a chaplain.

Mrs. William Wickman (Lillian D. Jone '13) was stricken with a paralytic stroke in November, and although she has made a partial recovery, she is still unable to walk. She asks for prayer, and hopes her classmates will write to her. She may be addressed at Washington Island, Wis.

Harry R. Klein '40, who has been in temporary service with the Hopewell United Presbyterian Church, Beloit, Kan., on Apr. 12 was called to be the regular pastor for the ensuing year. Meanwhile he is pursuing his studies at Sterling College.

## BIRTHS

To L. L. DeFlon '32, and Mrs. DeFlon (Florence C. Eitman '30), a son, John William, at West Liberty, Iowa.

To Arthur Phillips '39, and Mrs. Phillips (Velva Nelson '41), a daughter, Elaine Sue, June 4, at Chicago, Ill.

To Milton Schilde '32, and Mrs. Schilde (Jennie Spruit '34), a daughter, Evelyn Ruth, May 14, at Midland Park, N.J.

To James C. Cayton '41, and Mrs. Cayton (Mildred Shaw '40), a son, Jay Wilson, June 13, at Colorado Springs, Colo.

To Forbes E. Fuller '40, and Mrs. Fuller, '40, a son, Daniel Curtis, June 21, at Gainesville, Fla.

To Paul H. Smith '40, and Mrs. Smith '40, a son, Timothy Ashman, June 5, at Combs, Ky.

To LeRoy N. Olson '35, and Mrs. Olson, a son, Mervyn LeRoy, May 7, at Chicago, Ill.

## MARRIAGES

Lloyd E. Fulmer '23, and Nellie Spencer, June 9, at Platteville, Wis.

Charles Bryant and Mehmetable Taylor '31, June 15, at Wolfboro, N.H.

Everett O. Pearson '41, and Marvel June Edinger, May 29, at Sioux Falls, S.D.

Kenneth A. Stickney '41, and Edith L. Smith '40, June 24, at Mexico, N.Y.

G. Watson Davis and Fern Hughell '38, May 14, at Brooklyn, N.Y.

Archie Merryman and Lucille Bryant '41, June 20, at Chicago, Ill.

Fritz Boersma '41, and Hilda L. Waltke '42, June 6, at Hamilton, Ont.

Robert W. Hill and Mary Edith Harris '40, June 20, at Winona Lake, Ind.

Mark H. Senter, Jr. '41, and Alice M. Watkins '41, June 20, at Rochester, Minn.

John Murray Smoot and Doris Ikana '42, June 20, at Baltimore, Md.

Hiram Paul Phillips '39, and Helen Louise Kaaz '42, June 27, at LaCrosse, Wis.

## DEATHS

Mrs. George L. Brown (Jane Pence '22) died at her home near Avella, Pa., May 30. She taught school for twenty years in Washington County (Pa.) schools, and for several years engaged in home missionary work.



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## COMING EVENTS

**Winona Lake Conference**—Portions of the Forty-eighth Annual Bible Conference at Winona Lake, Ind., will be broadcast over WMBI, Aug. 10-30. Sessions totaling approximately five hours a day will be heard. Last year's plan of morning and afternoon sessions will probably be followed again this year.

Among the speakers listed on this year's program are Dr. Harry Rimmer, Dr. Lewis Sperry Chafer, Dr. V. Raymond Edman, Dr. Harry A. Ironside, Dr. Walter L. Wilson, Dr. Will H. Houghton, Dr. William Evans, R. G. LeTourneau, Rev. Roy L. Laurin, Dr. Harold John Ockenga, Rev. and Mrs. John Scroggie, Mrs. Charles E. Cowman, Dr. Henry Hepburn, Mrs. Arthur F. Tylee, Dr. William Ward Ayer, Wendell P. Loveless, and more than a score of others.

**Annual Youth Conference**—WMBI again this year will broadcast portions of the annual youth conference, to be held in the Torrey-Gray Auditorium of the Institute, Sept. 4-7. Further announce-

ment regarding messages to be broadcast will be made over the air later this month.

**Bob Jones Quintet**—Sunday afternoon, July 26, will bring Dr. Bob Jones, Jr., and the quintet from Bob Jones College, Cleveland, Tenn. They will be heard in a half-hour broadcast from 5:00 to 5:30.

## CONTINUED STORY HOUR

Several weeks ago in the Service Bulletin of the Federal Radio Education Committee, announcement was made that a new program has been launched by one of the country's leading commercial radio networks. The program is known as "The Radio Reader," and consists of a five-a-week series on which outstanding novels are read.

In announcing the series, the network stated that it was "something new" (for them), but that if people liked it they planned to continue the series. It was explained that there was no rewriting of the books read, though, for purposes of time, there might be some cutting. Each broadcast opens with a short synopsis of the previous action.

Such was the report by the F.R.E.C. Service Bulletin. It is interesting to

note, however, that this style of program is not new, for fifteen years ago WMBI began its Continued Story Hour, with the reading of outstanding Christian novels. It has proved to be one of WMBI's favorite programs, and one which is reaching with the gospel a great many people who would not listen to the preaching of the Word.

## PROGRAM NOTES

**Mid-Week Devotional**—Beginning the first Wednesday night in June, this half-hour program was extended to a full hour. The first night there were several calls expressing approval and enjoyment.

**Men's Voices in Song**—This chorus of men's voices is heard each Tuesday evening during July and August from 7:00 to 7:30, replacing the Chicago Church Choirs program heard during May and June.

**Chats from a Minister's Library**—This series during June was given by Rev. J. C. Macauley, pastor of Wheaton (Ill.) Bible Church; during July, by Rev. Paul C. Allen, of Judson Memorial Baptist Church, Oak Park, Ill. Dr. Wilbur M. Smith is to resume the series in the fall.

**Concerning Schedules**—Some listeners have expressed the desire that the printed schedule which appears monthly on this page show the daily schedule rather than an alphabetical list of the programs. Limited space makes this impossible. However, a daily program schedule will be mailed to any listener requesting it.

## WMBI PROGRAMS

Angelus Trio.....Sun., 6:30 P.M.	Hymns for the Home.....weekdays, 2:45 P.M.	Organ.....week-
Announcers' Sextet.....Tue., 11:00 A.M.	Hymns from the Chapel, Tue., Th., Sat., 8:15 P.M.	days, 7:30 A.M.; M., Tue., Th.,
Around the Mediterranean.....M., 4:45 P.M.	Hymn Sing.....weekdays, 12:15 P.M.	Sat., 12:45 P.M.; M., 4:30 P.M.; Th., 11:00 A.M.
Bible Study.....Tue., 3:00 P.M.	Hymn Sing Requests.....Sun., 7:00 P.M.	Organ Moods.....Tue., Sat., 10:00 A.M.
Birthday and Anniversary Program.....Th., 3:30 P.M.	Hymns You Love to Sing.....W., 3:30 P.M.	Organ Prelude.....Sun., 10:45 A.M.
Bread of Life.....M. to F., 9:00 A.M.	Keyboard Harmonies.....Tue., F., 4:45 P.M.	Organ Recital.....Sun., W., F., 12:30 P.M.
Celebrated Choirs.....Sun., 5:00 P.M.	KYB Club.....Sat., 10:30 A.M.	Parson's Notebook, The.....M., 7:30 P.M.
Chapel Quartet.....Th., 11:15 A.M.	Lest We Forget.....Tue., 7:30 P.M.; Sat., 2:30 P.M.	Piano Classics.....M., 3:30 P.M.
Cheer Up!.....Tue., Th., 9:30 A.M.; Sat., 7:00 P.M.	Let's Praise Him.....Sun., 8:00 A.M.	Piano Duo.....M., 7:00 P.M.
Chicagoand Preachers.....Sun., 4:30 P.M.	Living Water.....weekdays, 1:00 P.M.	Pianologue.....Tue., 7:45 P.M.
Child Evangelism Fellowship.....Sun., 11:00 A.M.	Lutheran Hour.....Sun., 3:30 P.M.	Question Hour.....W., 4:00 P.M.
Chorus Time.....W., 11:15 A.M.	Mail Bag.....Sat., 3:45 P.M.	Rainbow Gospel Trio.....Th., 9:15 A.M.
Classic Miniatures.....Sun., 10:00 A.M.	Meditation.....weekdays, 7:45 A.M.	Religious News.....M. to F., 2:30 P.M.
Community Salute.....M., W., F., 9:30 A.M.	Melody Time.....Tue., 3:30 P.M.	Rescue Missions Program.....Sat., 7:30 P.M.
Continued Story Reading.....Tue., to F., 11:30 A.M.	Memory Gems.....W., F., 8:15 A.M.	Round Table.....Sun., 1:30 P.M.; Sat., 3:30 P.M.
Defense Program.....Sat., 9:45 A.M.	Men's Voices in Song.....Sun., 9:00 A.M.; Tue., 7:00 P.M.	Sacred Varieties.....Th., 7:00 P.M.
Dr. Quiz.....M., 4:00 P.M.	Message.....F., 10:30 A.M.	Scandinavian Service.....Th., 4:30 P.M.
Drama of Foods.....M., 12:30 P.M.	M., W., Th., 3:00 P.M.; W., 6:30 P.M.	Science News of the Week.....M., 6:30 P.M.
Editor Speaks, The.....Sun., 1:00 P.M.	Midweek Devotional.....W., 7:00 P.M.	Shut-in Request Program.....M., 10:30 A.M.
Faculty Recital.....Th., 10:00 A.M.	Miracles and Melodies.....Sun., 9:30 A.M.; Mon., 6:45 P.M.	Sinfonietta.....weekdays, 1:30 P.M.
Friday Morning Songsters.....F., 11:00 A.M.	Missionary Miniatures.....Sun., 6:45 P.M.	Sketch in Dialogue.....Tue., Th., 9:45 A.M.; Th., 7:30 P.M.; Sat., 7:15 P.M.
From a City Tower.....F., 4:00 P.M.	Morning Meditation.....Sun., 8:45 A.M.	Solo Time.....Sun., 9:45 A.M.
Frontier Fighters.....F., 7:15 P.M.; Sat., 12:30 P.M.	Morning Melodies.....weekdays, 8:30 A.M.	Tue., 5:00 P.M.; Th., 7:45 P.M.; F., 7:00 P.M.
Gems of Melody.....weekdays, 5:30 P.M.	Morning Worship.....weekdays, 7:00 A.M.	Songalogue.....Sun., 2:00 P.M.; Sat., 6:30 P.M.
Girls' Glee Club.....Tue., Th., Sat., 5:15 P.M.	Music.....M., 8:15 A.M.	Songs of the Southland.....Sun., 10:30 A.M.
Glory Moments.....Th., 5:00 P.M.	Music and Meditation.....Tue., 4:00 P.M.	Springs in the Valley.....F., 7:30 P.M.
Golden Nuggets.....Tue., 3:45 P.M.	Music Appreciation.....Sat., 4:00 P.M.	Story Behind the Song.....M., 7:15 P.M.; Sat., 4:45 P.M.
Good News.....F., 6:30 P.M.	Music of the Masters.....Sun., 2:30 P.M.	Story Time for Boys and Girls.....W., 4:30 P.M.
Good Reading.....Tue., 12:30 P.M.	Musical Meditation.....W., 3:45 P.M.	Strings and Voices.....Sat., 3:00 P.M.
Gospel in Print.....M., 12:45 P.M.	News Summary.....weekdays, 6:00 P.M.	Student Auditions.....Sat., 4:30 P.M.
Gospel Music.....Sun., 4:00 P.M.; weekdays, 2:00 P.M.	No. 9 Elm Street.....M., W., F., 10:15 A.M.; Tue., Th., Sat., 6:15 P.M.	Student Pulpit, The.....Sat., 5:00 P.M.
Grace Notes.....Sun., 8:30 A.M.	Novachord.....M., W., F., 10:00 A.M.	Sunday Morning Service.....Sun., 11:00 A.M.
Haven of Rest.....M., W., F., 5:00 P.M.	Odz-n-Enz.....Th., 12:30 P.M.	Sunday School Lesson.....Tue., 10:30 A.M.; Th., 6:30 P.M.
Hebrew Christian Broadcast.....F., 4:30 P.M.	Old-Fashioned Revival Hour.....Sun., 5:30 P.M.	Sunrise Songs.....weekdays, 6:15 A.M.
Home Hour.....W., 10:30 A.M.	Old Testament Stories.....Sat., 9:00 A.M.	Teen-Age Bible Study.....Sat., 9:30 A.M.
	Open Air Meeting.....Tue., 6:30 P.M.	The Three Strings.....Sun., 1:15 P.M.; M., W., F., 6:15 P.M.

Sign off time in August is at 8:00 P.M. Some of the regular programs will be eliminated during the special Winona Lake broadcasts, Aug. 10-30.





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